ISLAHI KHUTBAAT

DISCOURSES ON ISLAMIC WAY OF LIFE

Part 1

By
Justice Mufti Muhammad Taqi Usmani

DARUL-ISHAAT
KARACHI-1, PAKISTAN.

DISCOURSES ON ISLAMIC WAY OF LIFE

VOL. I

By

Justice Mufti Muhammad Taqi Usmani

Translated By

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URDU BAZAR KARACHI-1
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PUBLISHER'S NOTE

The English version of the Islahi Khutbat, has been published by Darul Isha'at Pakistan. This is solely because of the Favours of Allah on us and the prayers of our mentors.

This is the translation of the reformative speeches of Mufti Justice Mawlana Muhammad Taqi Usmani may Allah prolong his benefits over us. He has been given these lectures for about ten years every week at the Bait ul Mukarram Masjid, Karachi. Those who attend these lectures gain much knowledge theoretically and practically. I, too, attend these lectures and have been deriving much advantage. These lectures are being recorded on audio cassettes and books are published subsequently. These cassettes and books cater to those who understand the Urdu language.

We at Darul Isha'at desired that an increased number of people should benefit from these lectures. Allah helped us get these books translated into English and publish them and He also provided us the necessary means. *Al-Hamdu-lil-laah,* after six years of continuous effort a complete set of these books is available to the readers. Let our readers remember that these books have been translated from oral lectures of the honourable Mufti

Justice Mawlana Muhammad Taqi Usmani and not from his writings.

They may, therefore, find in them the style of the spoken words that the translator may have retained here and there.

We have endeavoured to match the get up of the books with their invaluable content and have paid due care in the use of paper, printing and binding. We hope that this set of books will be very useful to our readers in Europe and the United States. They will gain beneficial knowledge from these books and be prompted to put their knowledge into practice.

Insha Allah they will find a great change in their everyday life.

We have published many books in English and many more are under preparation. Do write to us for a full list of these books.

Finally, I request my readers to remember me in their prayers as also my parents and family members. May Allah reward them.

KHALIL ASHRAF USMANI
S/O MOHAMMAD RAZI USMANI

CONTENTS

Series:4
Recommendation in Islam

Series:5

The Fasting

Series:7
Deen (Religion) A Complete Submission

FOREWORD

To The English Edition by
Justice Mufti Muhammad Taqi Usmani

بسم الله الرحمن الرحيم

In the name of Allah, the Compassionate, the Merciful.

On the advice of some of my elders I hold a weekly meeting in Jamia Masjid AlBaitul Mukaram attended by a large number of Muslim brothers and sisters. Rather than giving a formal lecture, my basic purpose intended to be achieved through these meetings is that we get together for some time to review our ways of life in the light of Islamic teachings and to deliberate what is going to happen to us after we leave this mundane world. When the Muslims having true Islamic orientation sit together for this purpose, each one of them benefit from the other to create a genuine concern about our coming life which is the real and eternal life as compared to the present one which may come to an end any time.

I this mutual meeting which is meant for self-correction I normally read a book of Hadith and explain it to the audience in the light of what I have learned from my elders with special reference to the current attitude prevailing in our society and touching upon the relevant practical issues, social evils and the major faults found in our practical life. My friend Maulana Abdulla Memon who regularly attended these meetings usually prepares the audio cassettes of these addresses which are widely circulated in the country and abroad. He has also transcribed some of these audio cassettes in an abridged form and after their compilation he has published them in separate

volumes under the title of "Islahi Khutbaat". Nine volumes of this compilations have already come out in Urdu by the grace of Allah which were widely circulated. read and benefited from.

Since long some of my friends were suggesting that these addresses be rendered into English as well so that they may be useful for the English readership. I was reluctant to act upon the suggestion because, as told earlier, these addresses were not formal lectures on a particular subject. They were in fact discussions, on different aspects of our lives, undertaken with frankness rather than formalism. They some time lack the sequence usually expected from a well considered writing. Therefore, I do not know how far their translation will be as meaningful and effective as it was proved to be in the original Urdu language. However, my nephew, Mr. Khalil Ashraf Usmani, the proprietor of Darul Ishaat, requested Mr. Iqbal Ansari and Mr. Rafiq Abdur Rehman to translate these Khutbaat into English. Both of these gentlemen undertook the task and the outcome of their noble effort is appearing before the readers. I had advised them not to be too strict in literal translation and to render the basic idea in their own style. I had no opportunity to go through the manuscript of their translation but had an occasion to have a cursory look on some passages. To the best of my assessment the translation I have seen is correct and conveying. I hope that it will help readers to understand the basic theme of these Khutbaat. May Allah grant the best reward to the translators and publisher of this book and make it beneficial for the readers. I would again remind the readers that it is not a book properly authored by me. It is the compilation of my extempore discussions therefore, I extend my apology if some readers find the sequence of thoughts somehow disturbed in some places. However, the readers should concentrate on the message given and not on the style adopted.

Muhammad Taqi Usmani

FOREWORD

To The Urdu Edition by
Justice Mufti Muhammad Taqi Usmani

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ وَكَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى

In the name of Allah, the Compassionate, the Merciful.

All Praise belongs to Allah Who is Sufficient. And, peace be on His chosen servant.

For many years now, I have been delivering talks on religious subjects in compliance with the advice of my elders every Friday after 'Asr prayer.

People of different walks of life attend these meetings, and there are women too. By the Grace of Allah, I derive much benefit myself from these talks and my listeners too feel a sense of advantage. May Allah cause the series of talks a means of reformation for all of us. *Aameen*!

My close colleague, Maulana Abdullah Memon, has been recording these talks for some time and distributing the cassettes. I have been told by my friends that these cassettes have been much beneficial to the general body of Muslims.

The number of cassettes has now exceeded two hundred and fifty. Maulana Abdullah Memon has reduced some of these cassettes to writing and brought them out in the form of small booklets which are now compiled together in book-form under the name of Islahi Khutbaat (Discourses on Islamic Way of life)

I have revised some of the speeches and the Maulana has done a very useful work by annotating quotations of the

Ahadith in my speeches with proper references to their source. This work has proved very useful.

In reading this book, my readers must remember that it is not a formal composition but a collection of speeches made at different times penned down from recording. Therefore, they will sense the style of an oral dialogue in these articles. The benefit that accrues to any Muslim from these articles is merely a blessing of Allah for which he must be thankful to Him. But, if there is a slip in these articles or something superfluous, then that is a lapse on my part. I must say, however, that my aim in delivering these talks was not simply to speak out but-before everything else- I had my reformation in mind, and then that my listeners may be drawn towards their own reformation.

Do not let the written word please you
Or the working of fate worry you!
I have by your memory alone
What of the text and what of its meaning

May Allah through His Grace and Favour let these writings be a means of our reformation, and a treasure for the Hereafter. May He reward well the compiler and publisher of these articles. *Aameen.*

Muhammad Taqi Usmani.
12 Rabi-ul- Awwal 1414 A.H

Series: 1

LIMITS OF REASON

DARUL ISHAAT URDU BAZAR KARACHI-1

Venue :	Da'wa Academy International Islamic University, Islamabad
Date: :	Sunday, the 25th. August, 1992 After 'Asr Prayers

LIMITS OF REASON

بسم الله الرحمٰن الرحيم۔ الحمد الله رب العالمين والصلوٰة
والسلام على رسوله الكريم وعلى آله واصحابه اجمعين اما بعد۔

This is not the first occasion for me to attend the various training courses of this Academy. I have had the opportunity to address some of the training courses held from time to time even before. On this occasion I have been called upon to talk to your assembly on the topic of Islamisation of laws, which is a very lengthy topic and comprehensive. However, in the short time I have at my disposal, I wish to invite your attention to only one aspect of the Islamisation of Laws.

The term "Fundamentalism," has become a word of Abuse

It is generally demanded by the Muslim population that our law, our living, our politics, rather every aspect of

life should be moulded on the pattern of Islam. A question naturally arises as to why and on what grounds life should be so re-shaped and re-formed. This question arises only because, to day, we are living in a society in which secular and purely worldly trends of thinking and understanding have overpowered the hearts and minds of the world. It has been accepted universally as a maxim that the best and the most successful system of running the government of a country is the secular system. In a society so riddled with the dazzling charms of the secular system, it looks rather unnatural and strange to demand that "in our country we should mould every aspect of our life and activity into the Islamic pattern , including its laws, life-style and politics" or in other words, we should adopt that life-style which was in vogue fourteen centuries ago. Such a demand and call in this contemporary world sounds quite strange and this is dubbed, sarcastically, as "Fundamentalism." This term, i.e. "Fundamentalism" has been branded and introduced in the world as a repulsive term of abuse. In their sight everyone is a fundamentalist who demands that the affairs of the government should be settled in the light of the laws of Religion (Islam). Such a person is defamed with the title of "Fundamental", even though in its real import this is not a bad term. This term "Fundamentalist" only means one who adopts and abides by the basic principles of life. It is very sad that now-a-days the word has been given the meaning of an abuse.

Why Islamisation?

A question arises as to why we want to adopt the Islamic way of life and want to mould the laws of the country into the Islamic pattern when the Islamic teachings go back to a period fourteen centuries back or

even more than that.

Allah has granted us Intellect.

In this connection a relevant question arises. How should secular state or a state not based on any religious principles conduct its affairs? This question is replied to by saying that we do possess intellect, we have also the facilities of observation and experience which may help us decide as to what are our needs and the demands of life in the present conditions of the world by meeting which we can make the wheels of government revolve peacefully and safely. We may indeed have to effect changes and amendments in the system of government, as and when needed. Thus can we follow the path of peace and prosperity.

Is intellect the last standard?

In a secular system of government Intellect, Observation and Experience have been taken as the final standard to rely upon. We have now to find out how efficient is really this standard. Can this standard be so effective and efficient as to guide humanity till the Day of Judgment? Can this so-called standard based on intellect, observation and experience alone, prove sufficient and effective for human life?

Sources of Knowledge

In order to find out an answer to this question we must realize the truth that no system of life can work successfully, unless it has at its back a treasure of knowledge to propel it onwards. It should also be noted at this stage that Almighty Allah has bestowed on man certain sources of knowledge, each source possessing a

specific jurisdiction but beyond this jurisdiction it becomes in-effective.

The Jurisdiction of the Five Senses

It may be mentioned, as an example, that the first of these sources for acquiring knowledge are the five senses, viz., the eyes, the ears, the nose, the tongue, etc. Man is able to acquire knowledge about many things by using his eyesight, by tasting things with the tongue, by smelling things with the nose, by hearing words with the ears and by touching objects with his hands. However, each of these sources of knowledge which fall within the jurisdiction of observation has a limit of its own beyond which it can do nothing. For example, the eye can see but it cannot hear; the ear can hear but it cannot see; the nose can smell but it cannot see. If there is a man who desires to use each of these organs for a function for which it has not been created by Allah, that man shall be taken by the world to be a fool, for being ignorant of the functions of these organs.

The second source of knowledge is the Intellect

As already mentioned, the working limits of these five senses reach a boundary which they cannot cross. At this stage, neither of these senses is effective. This is the stage at which, knowledge of things cannot be acquired through observation. To meet this challenge, Almighty Allah has bestowed upon us another source of knowledge and that is the Intellect which helps man to acquire knowledge where the Five Senses become ineffective and helpless. For example, there is a table lying before me. I can know its colour by seeing it with the eyes. I can know by touching it with my hands that it is made of hard wood

and is covered with Formica. Yet, none of these senses helps me to know how this table came into existence, because the process of its manufacture did not take place before me. I such a situation my Intellect guides me by suggesting to me that such a finely finished object cannot come into existence by itself. Some expert artisan has made this beautiful table and he is the expert carpenter. It is my Intellect that has taught me that the table was made by carpenter. It is thus proved that my Intellect came to my help when my Five senses left me helpless.

The Jurisdiction of the Intellect

It should however, be noted that just as the Jurisdiction of the Five senses is limited in the same way the jurisdiction of the Intellect is also limited. The Intellect, too helps man to a certain limit, then leaves him helpless, as if cannot go beyond the limit of its jurisdiction in providing guidance to man.

The third source of knowledge is Divine Revelation

Almighty Allah has granted man another source of knowledge to help and guide him where his Intellect leaves him helpless. That source is Divine Revelation, meaning provision of knowledge to man by Allah through heavenly revelation. This source of knowledge starts from the place where the jurisdiction of the Intellect fails. Thus to try to use the Intellect in the presence of Divine Revelation is just like trying to see things by the ears instead of by the eyes and so on so forth. It does not mean that the Intellect is a useless faculty. No, it is highly serviceable, rather indispensable to man but within its jurisdiction and not beyond that.

The difference between Islam and Secualrism

The difference between Islamic and secular system of life lies that in the secular system the process of knowledge comes to an end after reaching the limits of the first two sources, viz. the Five senses and the Intellect as there is no third source of knowledge available to propel the secular system onwards. As against this, Islam claims that there exists another source of knowledge for you and that is the Divine Revelation.

The need for Divine Revelation

We have not to see how far this claim of Islam holds good in our contemporary world that the Intellect cannot guide man to acquire knowledge and guidance without any limit and in all circumstances, but the world stands in need of Prophets and Messengers of Allah and Revealed Books.

The Intellect is a Deceptive Faculty

In these times great emphasis is being laid on the Intellectual Faculty (or Rationalism) and it is said that every decision should be taken after considering the pros and cons of every problem in the light of Rationalism. However, this Rationalism does not possess a set formula or fixed principles to provide universal truths, acceptable to all men, to serve as an infallible standard to judge what is right and what is wrong, what is to be adopted and what is to be rejected. If we leave this decision to the dictates of Intellect we are liable to commit devastating faults. Just turn the pages of history to find out for yourself how grievously and fatally the faculty of Intellect has misguided humanity into destruction and deluge. I cite below a few instances from the pages of history.

To marry one's own sister is not against Intellect

About eight hundred years ago a sect sprang up in the Islamic World under the name of the 'Batini' or the "Qaramitia" sect. Ubaiduallah Bin Hasan Qirwani was one of its renowned leaders. He wrote an interesting letter to his followers about how they should lead their lives. He writes:

The People have in their households a beautiful and well-behaved girl in the person of a sister who is well acquainted with the temperament and psychology of her brother, but this fool gives her hand in marriage to a stranger, without knowing whether or not the couple would pull on with each other peacefully and willingly. As for himself, be brings a wife who is much inferior to his sister in beauty, behaviour, adaptability and considerateness.

I fail to understand why one should hand over the wealth of one's own household to a stranger and bring to one's own household a girl who cannot provide her mate with the desired peace and comfort. This is a sheer folly. This is against wisdom. I therefore, advise my followers to shun this folly and preserve the wealth of their household in its original place.(Al-farq lil-haghdadie, p.297 and Bayanul-ma-za hib al-Batinya, lil Dalimi p.81)

The Sister and Sexual satisfaction

At another place the same Ubaidullah Bin Hasan Qirwani conveys the following message to his followers on the basis of wisdom:

"When a sister can prepare food for her brother to satisfy his hunger, wash his clothes, arrange his bedding and provide him with other comforts why can she not satisfy his sexual urge also? This is indeed against

Wisdom"(Ibid)

Impossible to repudiate this argument with the help of the Intellect

However, vehemently you may curse this man, you will not be able to repudiate his arguments till the Day of Judgment with pure intellect that is devoid of Divine Revelation.

This is not immoral from the Intellectual point of view

If a man says that this is grossly immoral, grievously disgustful, this may be repudiated by saying that this feeling of immorality and disgust is the result of the prevailing social trends and customs. You have been born and are living in a society where this is considered as something very repulsive and hateful, otherwise in the eyes of the intellect this is not at all disgustful.

Preservation of genealogy offers no intellectual argument

If you say that this practice vitiates the genealogical line, this may be repudiated by saying that there is no harm in this. The idea of preserving the genealogical lineage is not based on any intellectual principle.

This too is a part of the Human urge

If you say in reply to this argument that this is harmful medically, because research has established that the system of Incest (sexual relations between close relation) is medically harmful.

Are you aware that books are being published today in the Western world that Incest is a part of the natural

human urge; and it is not correct to say that it is harmful medically. Not only is this an echo of the same slogan which Ubaidullah bin Hasan Qairwani had raised eight hundred years ago, but it is now being actually practiced in the western countries.

The result of freedom from Divine Revelation

Why is all this happening? It is because we are trying to use the Intellect in matters which lie beyond its jurisdiction and in which the Divine Revelation alone can provide guidance. One result of releasing the Intellect from the grip of the Divine Revelation may be seen in the fact that the British Parliament has passed the law of legalizing homosexuality under the thump of clappings.

And now this vice has become a regular science. Once I happened to visit a library in New York. I found there a separate section devoted to literature on the subject, "Gay style of life". A large number of books have been published on this subject and many associations are working for this under the auspices of persons holding high positions. The then Mayor of New York was also a Gay.

The Deception of the Intellect

In one of the past issues of the famous American Magazine, "The Times", there was a report that about one thousand of the American soldiers engaged in the last Gulf war were discharged on the charge of being homosexual. A great hue and cry was raised against this action demanding their reinstatement. The argument of the protesters was that it was only the satisfaction of a human urge. On the basis of this Human Urge, most heinous vices are being declared lawful, because according to them intellectually there is absolutely no objection to such acts.

This relates to the human society but the vice has penetrated into the animal kingdom as well.

Another Deception of the Intellect

Today ways and means are being searched for in order to check the spread of the nuclear weapons the devastating effects of which are well known all over the world. In an article included in the Encyclopaedia Britannica on the topic of Atom Bomb, it is stated that experiment of the Atom Bomb was made in two places in the world, viz. Hiroshima and Nagasaki in Japan. Defending the devastations wrought by the Bomb, the article has mentioned first of all that the explosions of the Atom Bomb in these two places were made to save about ten million human lives. It has been argued that if this explosion had not taken place, there was a possibility of the continuance of these nuclear wars resulting in the death of about ten million human lives. Thus the Atom Bomb has been introduced to the world as a saviour and not as a destroyer of life. This justification of a universally accursed crime has also been offered on the basis of the so-called Intellect.

What is intended to impress by this example is that it is always possible to find some justification and excuse through the misconception and misuse of the Intellect even for the worst vices and misdeeds.

The entire world is cursing today the cult of Fascism and the names of its two Champions, Hitler and Mussolini have become words of abuse in the political world. Only go through their philosophy of Fascism to see how logically and cleverly they have presented it to the world in the garb of something quite feasible and reasonable. Why is it so? It is indeed the misplacement and misuse of

the Intellect that misguided them. Thus, there is no vice and crime in the world for which some justification cannot be found because of the misuse and misplacement of this faculty.

An exmaple of the Jurisdiction of the Intellect

The well know historian and philosopher, Allama Ibn-e-Khaldoon has written that the Intellect which Almighty Allah has bestowed upon man is indeed very useful and valuable but this is subject to the condition that it is utilised within its jurisdiction. It may be compared to the delicate scale which is used to weigh gold. If anyone uses it to weigh a large block of stone it will break. Now if any person says that the scale is useless, as it could not weight the block of stone, that person will be declared to be a fool. The truth is that the scale was used for something which did not fall within its jurisdiction, so it broke. (Introduction of Ibn Khaldoon, p-440)

The difference between Islam and Secularism

The basic difference between Islam and secularism is that Islam recommends the use of the Intellect strictly within its jurisdiction and not beyond that. If it is pressed into service beyond that not only will it not work but it will also begin to furnish wrong answers. If you operate a computer to tell you something which has not been fed into it, not will it will not work but it will give wrong and misleading results. In the same way, this computer of the human intellect will give either no reply or misleading reply about something which has not been fed into it and that something is indeed the information that is preserved in the Divine Revelation. It will be absurd to utilise the Intellect and expect from it information which can be

obtained only from the Divine Revelation. That is why Almighty Allah sent to this world from time to time His Prophets and Messengers with Divine Scriptures, the last of them being the Holy Prophet Muhammad ﷺ who came to this world with the last of the Revealed Books, the Holy Qur'an. There is a verse in the Holy Qur'an, saying:

إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتٰبَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ

We have indeed revealed to you the Book with the truth, so that you may judge between mankind (4:105)

This Revealed Book, the Qur'an, will tell you what is true and what is false, what is right and what is wrong, what is good and what is bad - things which you cannot know from your Intellect.

The hopeless condition of the Organisation that advocates Freedom of Thought

There is a renowned International Organisation known as "Amnesty International", with its Head Office in Paris - France. Sometime ago a research scholar of this organisation visited Pakistan for carrying out a survey. He also called on me for an interview. He began his interview by saying that it was the aim of his organisation to work for the freedom of thought and to secure the freedom of many people who are suffering from torture in prisons on the charge of their freedom of thought and we want to liberate them. This, he said, is an issue about which there is no dispute. He told me that he had been sent to Pakistan to collect the opinions of different classes of people in this country. He wanted to question me also on this subject.

The Survey being carried out today

I inquired from him about the purpose of the survey. He told me that he wanted to collect the opinions of different circles of people in Pakistan on this topic. The following dialogue took place between us:

I: When did you arrive at Karachi?

He: Just this morning.

I: When do you intend to go back?

He: I am leaving for Islamabad the next morning.(This meeting was held at night).

I: How long will you stay in Islamabad?

He: Only one day.

I: You are going to carry out a survey of the opinion of various circles of people in Pakistan after which you shall draw up a report to submit to your Organisation. Will your stay in two or three cities of Pakistan for two or three days be sufficient for your purpose?

He: It is obvious that three days are not sufficient to know the opinions of all sections of the people. I have however, met peoples of different schools of thought. I have come to see you for the same purpose. Kindly favour me with your guidance.

I: How many persons have you met in Karachi?

He: I have met three persons and you are the fourth.

I: You will draw up a report purporting to represent Karachi on the basis of the ideas if these four men only. I doubt about the seriousness of your survey report. Serious research work is not undertaken in this way. I am, therefore, unable to reply to your questions. He attributed his inability to interview more people for

shortage of time. Still he insisted on my replies to some of his questions. I told him that I was unable to cooperate with him for such an incomplete survey. On the other hand, I asked him permission to put to him a few questions about the basic concept of his Organisation.

He: In fact I had visited you to put to you a few questions, but if you do not want to entertain my questions you are welcome to put some questions about my Organisation, if you so desire.

Is the Theory of Freedom of thought Absolute?

I said to him: You say that the organisation that has deputed you on this work is a champion of Freedom of thought. This Freedom of thought is indeed very good, but do you believe that it is totally Absolute in its import? Is it without any restrictions to keep it within some limits? He replied that he failed to understand my intention. I explained to him my intention by saying: Is the conception of Freedom of thought so Absolute that man should express himself before others and preach to others and exhort them to follow whatever occurs to him ? For example, I feel inclined to think that the capitalists have amassed great wealth, so the poor classes should have the freedom to commit dacoity and rob the capitalists of their wealth and there should be none to stop them from this? I should also propagate this thought of mine among the common people, because the capitalists have amassed this wealth by sucking the blood of the poorer classes. Now tell me if you would support this type of Freedom of thought.

You have no fixed standard or yardstick to determine this Freedom of thought

In reply he told me that he would not support such unbridled Freedom of thought. I told him that when the conception of Freedom of thought is not absolute, then should you not like that some restrictions should be placed on it? He replied in the affirmative, adding by way of an example, that the Freedom of thought should not allow the commission of violence and tyranny to others. I said: This is your view. Others should also have freedom to personal views about the imposition of restriction on the Freedom of thought according to their views. There is no reason why only your views about the restrictions on the Freedom of Thought should be accepted and those of others rejected. The whole issue boils to this question: What should be these restrictions and who should finally approve or disapprove them? I request you to let me know some universally acceptable standard or yardstick for the adoption of the desirable restrictions.

His answer to this question was: We have never given serious thought to this issue. I said: It is a pity that you belong to such a renowned International Organisation and have come out to carry out a survey on the topic of Freedom of thought, but you have not yet decided as to what should be the limits, scope and jurisdiction of this so-called freedom. This programme of yours cannot be successful without a clear-cut decision on this vital issue. I requested him to furnish me an answer to this question from the literature available with him or after consulting others.

Mankind has no standard (yardstick) other than the Divine Revelation

The gentleman promised to convey to his Organisation my views and furnish to me the relevant literature on the subject. He then took leave of me and thanked me coolly. I have been waiting for his literature or replies to my question to this day. I feel quite sure that he can furnish to me neither replies to my questions nor any universally acceptable literature on this topic till the Day of Judgment. This is because every person will fix a standard of his own choice. There is no one in this world who can propose a standard which is universally applicable. I can assert this without fear of any repudiation that there is no standard or criterion other than the criterion of the Divine Revelations which alone can impose necessary and eternal limits on these ambiguous thoughts and conceptions. Man has no guidance other than the Divine guidance.

It is only the Faith that can serve as a Standard

Just consider the theme of philosophy which studies the relation between law and morality. There is a school of thought which maintains that the law has nothing to do with morality and conception of what is good and what is bad is meaningless. The words, "Should, should not and ought",, etc, are the creation of man's own desire. So, whatever a society adopts is right for it. We have no criterion to decide what is good and what is bad. There is a well known text book on the subject of Jurisprudence in which the following sentence occurs at the end of the discussion on this subject.

> Mankind has one thing which can serve as a criterion or standard to determine these things

> and that is Religion, but Religion belongs to man's Belief which has no place in the secular system of life. That is why we cannot adopt it as a basis.

We have no argument against this evil

There is another example. I have already mentioned that when the Bill of Homosexuality was passed in the British Parliament there was a thump to express clapping joy. Before its passage the Bill was vehemently opposed and it was entrusted to a committee to study and decide whether or not it should be passed. The report of this committee was published and its summary is available in Fridman's famous book, The Legal Theory. According to this summary the committee concluded its report with the following observation:

> There is no doubt that this is not good. We have, however, decided that the law should not interfere with the private life of man. As such, in the light of this principle we have no argument against this evil as long as we differentiate between sin and crime. This Bill can be opposed only when we regard sin and crime as being one and the same. There is, therefore, no justification to stop the passage of this Bill.

When we demand the Islamization of the law we, mean to say that the secular system recognises as source of knowledge only the eyes, the ears, the nose, the tongue, etc. and the intellect. We propose that going one step further, it should also adopt the Divine Revelation as a source of knowledge and guidance.

I fail to understand the Reason for this Order

It is an act of folly to reject an injunction on the Divine Revelation (i.e. the Qur'an) on the ground that one is unable to understand the reason behind that injunction, when it becomes clear that the Divine Revelation starts from the place which lies beyond the jurisdiction of the human intellect and understanding. If the human reason could be of help at such a stage, there should have been no need of Revelation. If man could grasp the ins and outs of this injunction through the faculty of his Reason, it was hardly necessary for Almighty Allah to send down Revelations through His Prophet ﷺ

Science and Technology in the Qur'an and the Ahadith

This also furnishes reply to another question which often arises among the educated classes. They say that this is the age of science and technology. The entire world has advanced in this field, but our Qur'an and the Ahadith do not give us any formula in this field, so that we might learn how to manufacture the Atom and Hydrogen Bombs. For this reason some people are suffering from an inferiority complex, while the world is reaching the moon and the planet Mars, the Divine Revelation and the Traditions are silent on this point.

Science and Technology are Experimental subjects

The question can be answered by saying that these subjects lie within the jurisdiction of the human intellect. These are experimental sciences, in which personal efforts and experiments are needed. Almighty Allah has left this branch of knowledge to the human research and

experiment. The more a man devotes his energies, research and experiment to this technical work, the more will he go ahead in this field. The Qur'an has been, in fact, revealed for the guidance of humanity in matters which lie beyond the jurisdiction of the human intellect and which the faculty of intellect cannot grasp. Thus, it is the Divine Revelation (Qur'an) that has come to our help in understanding such spiritual and celestial issues.

Thus, the entire philosophy of Islamization of Laws consists in the proposition that we should mould our lives on the Laws of Islam.

The Islamic Laws possess Elasticity

Even after having discussed the truth in the foregoing pages, a question still arises as to how, in this ever-changing world, we can revert to a life-style which is fourteen centuries old. How can we apply to the contemporary conditions of life in the twentieth and twenty first centuries. These centuries old principles of our life-styles and its needs are ever-changing? This confusion arises from our ignorance of the Islamic Laws. It should be carefully noted that Islam has divided its laws into three parts.

1. Fixed Laws that are based on the final injunctions of the Qur'an and the Sunnah (Traditions and practices of the Holy Prophet ﷺ. These are irrevocable laws incapable of being subjected to any change irrespective of the changes which the world may undergo till the Doomsday.

2. Laws which are capable of being revised and amended through the juristic process of *Ijtihad* (Independent judgment) and *Istimbat* (Deduction.). They are not based on irrevocable fixed Laws. They do contain

the elasticity of the Islamic Laws.

3. These are laws about which the Qur'an as well as the Sunnah are silent and contain no directions. Why is it so? This aspect of the law has been left to the discretion of our intellect and for the jurists to consider and decide. The scope of this part of the law is so wide that in every age and by his effort and independent judgment, man can fill this vacuum to meet the ever-changing needs of the world.

The Injunctions in the first category are incapable of any change till the Day of Judgment

The second category of the laws are capable of being changed and amended through the processes of *Ijtihad* and *Istimbat* to meet the ever-changing needs of the times. The laws in the first category can however, undergo no change in any circumstances till the Doomsday. This is because they are based on the nature, sensibility and temperament of man. The human life-style may change, in fact, it is under a continuous process of change, but human nature and temperament cannot change. So these laws, too, cannot be changed.

The *Shari'ah* (Islamic Laws), however, allow us to effect changes in the other categories of the laws within the limits imposed by the Islamic Shari'ah.

Where does Ijtihad start from?

Ijtihad starts from the point where the Fixed law based on the evidence of the Qur'an and the Sunnah, (i.e. the injunctions in the first category) are not available. In places where these Fixed Laws are available it is going beyond one's jurisdiction to apply one's own intellect to take decisions against these Fixed Laws. Such a practice

leads to the distortion/corruption of Religion, of which I quote below an example.

The meat of swine, i.e. pork should be lawful

In the Holy Qur'an the eating of pork has been declared to be strictly forbidden. This prohibition is based on an injunction of Divine Revelation. To question on the basis of the intellect as to why pork has been prohibited and made unlawful is an example of using the intellect beyond its jurisdiction. That is why some misguided Intellectuals have gone to the extent of saying: In the days of yore, pigs were very dirty and were raised in very disgusting environments, eating filth and faeces. Nowadays they are bred in highly hygienic farms in very healthy environments. So the injunction which prohibits eating of prok should be repealed. This is using the Intellect beyond its jurisdiction where it is refusing to operate.

What is the differece between Usury and Trade?

Similarly, when usury and interest have been prohibited in the Holy Qur'an, they have become unlawful for all times, whether or not the Intellect is able to grasp the wisdom of this injunction. While quoting the argument of the unbelievers, the Qur'an has said:

إِنَّمَا الْبَيْعُ مِثْلُ الرِّبٰوا

> "Trade is just like Usury. Man earns profit from Trading (sale and purchase) and from usury also." (2: 275)

Without explaining the difference between trade and usury, the Qur'an gave the following reply to the unbelievers:

وَأَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا ط

Allah has allowed trading and prohibited usury. (Ibid).

Now you have no business to object to this Divine Command, because when Allah has allowed trading, it is lawful; and when He has forbidden usury, it is unlawful. To raise objections to this Divine Command is nothing but using the Intellect beyond its Jurisdiction.

An Event

It is a famous event that once an Indian musician went on the Hajj Pilgrimage. After performing the pilgrimage, while he was going to Madina Munawwarah, he had to pass the nights at the various night stops. When this musician stopped at a place to pass the night, by chance an Arab musician also came there. He was a Bedouin and an untrained musician and did not know how to play on the usual musical instruments. His performance was hopeless and repulsive. When the Indian musician listened to Bedouin performance he said: Now I understand why the Holy Prophet ﷺ declared singing and musical performance to be unlawful, because he listened only to the hopeless performance of the Bedouins. If he had listened to my performance, he would not have declared music unlawful.

The intention in relating this event is to point out that now-a-days mis-directed and wrong thinking are being dubbed as *Ijtihad*. This is an example of using personal desires within the domain of the *Shari'ah*.

The *Ijtihad* of present-day thinkers

There is among us a so-called 'thinker'. I mention him here as a 'thinker' because he is regarded as such in his circle:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوٓا اَيْدِيَهُمَا

As for the thief, both male and female, cut off their hands (5:38)

Explaining this verse of the Holy Qur'an, this so-called thinker has said: The word "thief" stands for the capitalists who have established huge industries, the word "hands" stands for industries and "cut off" stands for nationalization of their industries. According to this, the verse means that all the industries of the capitalists should be nationalised to close the door of theft.

Note: Thus, according to his "great thinker", Allah has let free the thieves, robbers, dacoits and plunderers to continue their crimes without fear of punishment.

Dr Muhammad Iqbal's opinion about the *Ijtihad* (Independent opinion) of this kind

ز اجتہادے عالمانے کم نظر
اقتداء با رفتگاں محفوظ تر

To follow in the footsteps of the past learned men are safer than following the *Ijtihad* of such short-sighted men of today.

The cry for *Tajdeed* (Renovation)

Dr. Iqbal has said:

لیکن یہ ڈر ہے کہ یہ آوازۂ تجدید
مشرق میں ہے تقلید فرنگی کا بہانہ

The hue and cry being raised for introducing renovation and changes may, it is feared, be only a plea to impose on the East the Western trend of thought and civilisation.

It may be mentioned that only the use of the term "Islamisation" as a common slogan will not help at all, unless the philosophy of Islamisation is fully grasped and understood.

خرد نے کہہ بھی دیا لا الٰہ تو کیا حاصل
دل و نگاہ مسلماں نہیں تو کچھ بھی نہیں

It is no good if a man pronounces the words "Laa ilaaha ... ' by dint of his intellect, unless he becomes a Muslim by his heart and soul, and purity of sight.

Accordingly, the first step towards Islamisation is that we should, with full confidence and belief, full courage, without any favour or fear and apology, be ready to declare openly that if there is any way open to humanity to prosperity and success it is Islamisation and Islamisation alone and nothing else.

May Almighty Allah help us to understand this truth rightly and work to implement this. ***Aameen.***

وآخر دعوانا ان الحمد لله رب العالمين

Series 2

THE MONTH OF RAJAB

DARUL ISHAAT URDU BAZAR KARACHI-1

Venue	:	Jame'masjid Baitul Mukarram Gulshan-e-Iqbal Karachi
Date	:	Friday, the 24th January 1992 After 'Asr Prayers

After the event of the celestial ascension *Mi'raj* the Holy Prophet ﷺ lived in this world for eighteen years. It is, however, nowhere proved that he issued any particular injunctions during these eighteen years about the night of the *Mi'raj*, nor did he make arrangements to celebrate this event, nor did he mention that keeping vigil on this night would earn more recompense and virtue as in the Night of Power. It is also not proved that during his time the people took care to keep vigil during this night.

THE MONTH OF RAJAB

Removal of Some misunderstandings

الحمدلله و كفى وسلام على عباده الذين اصطفى اما بعد!

Many misunderstandings are current among the people about the month of Rajab. It is necessary to understand the true facts about this.

The Practice of the Holy Prophet ﷺ on sighting the Rajab moon.

What is proved about this month on the basis of authentic Ahadith from the Holy Prophet ﷺ is that on sighting the Rajab moon he used to recite the following *Du'a* (supplication):

اللهم بارك لنافي رجب و شعبان و بلغنا رمضان

This means: O Allah grant us blessings in the months of Rajab and Sha'ban and take us to the month of Ramadhan.

In other words, extend the days of our life that we may overtake the month of Ramadhan during our lifetime. Thus the believers anxiously waited for the arrival of the sacred month of Ramadhan. This *Du'a* is proved from the Holy Prophet ﷺ on the basis of authentic Hadith, so it is an act of Sunnah. If anyone did not recite this *Du'a* in the beginning, he should do so now.

There is no place in the *Shari'ah* for the many customs that have become vogue among the people, during this month.

No proof is available for the virtues of the night of *Mi'raj*

It has been widely circulated about the night of 27th Rajab that it is the night of *Mi'raj* which should be passed like the night of Power. They believe that the virtues of the night of *Mi'raj* are more or less like those of the night of Power. I have seen a board with a writing thereon mentioning that the night of *Mi'raj* is more virtuous than the night of Power. For this night people have invented certain forms of prayer to be offered with specific recitations and styles. It should be well understood that all these are baseless practices having no place in the Islamic *Shari'ah.*

There is difference of opinion about the exact date of the Night of *Mi'raj*

First of all it is not certain that the 27th of Rajab is the night in which the Holy Prophet ﷺ performed the celestial ascension. There are various narrations on this point. According to some of these the Holy Prophet ﷺ performed *Mi'raj* in the month of Rabi'ul-awwal and according to some others in the month of Rajab. Still

some other narrations mention other months. So there is no certainty about the exact date of the night of *Mi'raj*.

Why was the date of *Mi'raj* not preserved?

You may think for yourself that if the night of *Mi'raj* had been a special night with special injunctions about it like the night of Power, the month and date of its occurrence must have been preserved. As this was not done, it is not right to specify with any certainty the 27th of Rajab as the night of *Mi'raj*.

It was a splendid night.

Whatever the date of its occurrence, it cannot be denied that it was a splendid night in which Almighty Allah conferred on the Holy Prophet ﷺ the unique honour of inviting him to His Elevated Court. Indeed, very splendid was that night about whose magnificence no Muslim can feel the slightest doubt.

The night of *Mi'raj* occurred eighteen times during the Prophet's ﷺ life.

The event of *Mi'raj* took place in the fifth year of his Prophethood. This means that after this unique event, the Holy Prophet ﷺ lived in this world for 18 years. During this long period of 18 years there is no evidence that he ever issued any special injunctions about the night of *Mi'raj* or made arrangements for its celebration or advised the Muslims to keep vigil on this night in devotion carries more reward. There is no evidence of any such injunction of the Holy Prophet ﷺ nor did he himself do anything to celebrate this night nor did he even ask the Noble Companions to do so, nor did the Companions arrange in this night any celebration on their own account.

There is no greater Fool than he.....

After the sad demise of the Holy Prophet ﷺ his Noble Companions رضی اللہ عنہم lived in the world after him for about one hundred years. During the entire period of this one century there is no proof of even a single incident in which the Noble Companion رضی اللہ عنہم took care to celebrate the night of the 27th Rajab. It is an innovation *(Bid'at)* to declare something as part of religion, as an act of *Sunnah* or to treat it as Sunnah which neither the Holy Prophet ﷺ nor the Companions رضی اللہ عنہم ever did. There is not a greater fool than he who says: Never mind, I shall do that; because I know more (God forbid) than the Holy Prophet ﷺ which night carries greater virtue, or I have greater enthusiasm for devotion and that I shall do what the Companions رضی اللہ عنہم did not do.

To be cleverer than a Baniya is madness.

My father, Hazrat Mufti Muhammad Shafi' رحمة الله عليه used to relate a proverb of the Hindi language which is widely popular in India. It runs:

He is mad who claims to be cleverer than the village Hindu shop keeper.

It means that he is really a mad man who claims that he is cleverer than the Hindu shop-keeper of the village in trading affairs. This is a common proverb that there is none cleverer than the village Hindu shop-keeper (Baniya).

Who has greater knowledge of *Deen* than the Companions رضی اللہ عنہم ?

So far as *Deen* (faith) is concerned, it is a fact that the Companions, then the Tabi'een, then the Taba' Tabi'een knew and followed *Deen* (faith) more thoroughly

and sincerely than all others, He is really a madman who claims to know more of *Deen,* to have greater enthusiasm for it or to be more worshipful than these reverend personalities of Islam.

It is a *Bid'ah* to devote to special forms of worship on this night.

It is therefore, *Bid'ah* to arrange for special forms of worship in this night. Worship and devotion are good; there is no harm if one keeps vigil for the purpose of worship in this night and in other nights but no special emphasis should be laid on worship on this particular night because this night of the 27th Rajab has no distinction over other nights.

Fasting on the 27th of Rajab is not proved

Some people fast on the 27th of Rajab and believe that fasting on this day has the same virtues as the fasting on the days of *'Aashoorah and the 'Arfah.* There is one or two weak narratives about this but none is proved by authentic evidences.

Hazrat Farooq رضی اللہ عنہ, the Great stopped this *Bid'ah*

Some persons started fasting on the 27th of Rajab during the Caliphate of Hazrat 'Umar Farooq رضی اللہ عنہ. When he came to know that some persons take special care to fast on the 27th of Rajab, he went out to stop this *Bid'at,* as he could not tolerate the slightest deviation from the true path of the Faith. He approached everyone suspected of fasting and asked him to eat something before him to ensure that the man was not fasting. He did this to impress upon the people that the fasting on that day had no special

virtue and was a *Bid'ah*. Fasting on this day was just like fasting on any other day. He took this care and trouble to eradicate from among the people the practice of *Bid'ah,* so that they may not add to or take from *Deen* anything of their own free will.

What harm is there in keeping night vigil?

Some people ask: What sin did we commit if we kept night vigil to worship and fasted during the day? Did we commit theft, drink wine or commit dacoity? We only devoted ourselves to worship during he night and fasted during the day. What harm is there?

Deen (Faith) is the name of obedient following (of injunctions)

Hazrat Umar Farooq رضی اللہ عنہ told the people that Almighty Allah did not prescribe fasting on that date and the real vice lies in self-invented practices. I have explained many times that essence of the *Deen* (Faith) consists in the obedience to the injunctions of the *Shari'ah.* Allah demands absolute obedience. Prayer, Fasting etc., are worships only when Allah commands His servants to perform these acts of worship. It is also worship and devotion when Allah commands to shun them. It will be going against *Deen* if one does something as worship of his own free will which Allah has not prescribed. The essence of *Deen* is obedient following of *Deen.* If Allah lets people know this truth, then the practices of *Bid'ah* shall be uprooted

He is committing Excesses in *Deen*

Now if anyone gives special importance to fasting on this date he is wilfully committing an excess in the matter of *Deen* and is thus inventing a fake *Deen* of his

own. To fast on this date from this point of view is not lawful. There is, however, no objection to fasting on this date by a man who fasts as he does usually on other days. It is however, a *Bid'ah* to fast on the 27th of Rajab under the mistaken impression that it is more virtuous; it is an act of *Sunnah* (which it is certainly not) and that it is desirable and it carries greater and better reward.

The Reality of the Self-Invented custom of the *Koonda*

The night of *Mi'raj* has an importance in being the night on which the Holy Prophet ﷺ performed his celestial journey. A custom made more important and binding in our days is that of the *Koonda* so much so that if a person does not observe this baseless custom he is looked down upon as though he were not a Muslim. He must observe this custom, notwithstanding that he may be missing his prayers, fasts, and may be committing sins. The person who does not observe this custom or advises others against this is cursed and hated. God knows how this irreligious and disgustful custom sprang up. It is traceable neither in the Qur'an nor in the Traditions, nor among the companions, their immediate and next followers, nor among the Muslim saints and Ulama. Its advocates say that it must be observed even if the obligatory and essential duties of *Deen* are being ignored. It may be attributed, like many other *Bid'at*, to the pleasures of eating and drinking and extracting fees from the ignorant public. In observing the custom of the *Koonda* and such other customs there is show, gaiety, exchange of nicely cooked dishes and merry-making. As these are joyous customs, full of fun, Satan has engaged the people in

them and seduced them from other compulsory duties.

This Ummah is lost in Nonsense.

These nonsensical customs and activities have involved the Muslim Ummah in frivolities:

حقیقت روایات میں کھو گئی
یہ امت خرافات میں کھو گئی

The truth is lost in false stories and this (Muslim) Ummah is lost in nonsense and frivolities.

Such useless, rather harmful, practices and activities are regarded to be binding. It is necessary to train and instruct the unwary public in these matters. Most people have fallen victim to such nonsense only owing to their ignorance and not to any hostile tendencies towards religion. They think that just like the occasions of the Eid Festivals, this too may be a festivity allowed in the Qur'an and the Traditions, as so many people observe it. It is necessary, therefore, to teach such persons with love and sympathy the true spirit of religion and by avoiding attendance in such baseless and harmful practices.

SUMMARY

What has been explained above may be summarised by saying that the month of Rajab is an introduction to the holy month of Ramadhan. It is therefore, necessary to keep yourself prepared in advance for this month. The Holy Prophet ﷺ has prayed for His Ummah and drawn attention to the blessings of Ramadhan three months before its advent so that they should be able to amend

their usual programme of life, in order to devote to piety and righteousness in this sacred month to the best of their capacity. May Almighty Allah have mercy on us and help us to understand and follow the path of Islam. ***Aameen.***

وآخر دعوانا ان الحمد لله رب العالمين

Series : 3

BE QUICK IN DOING GOOD

DARUL ISHAAT URDUBAZAR KARACHI

It is a desirable and commendable act to vie with one another in doing good. It is, however bad to vie with one another in worldly matters, viz., earning money, achieving respect, fame, status and position. Do not sit idle, waiting for opportunities, but try to do a good turn as soon as an urge springs in your heart to do that good turn. Do not delay or defer it till tomorrow.

BE QUICK IN DOING GOOD

الحمد لله نحمده و نستعينه و نستغفره و نؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له واشهد ان لا اله الا الله وحده لا شريك له واشهدان سيدنا وسندنا ونبينا ومولانا محمداً عبده ورسوله.... صلى الله تعالىٰ عليه وعلىٰ اله واصحابه وبارك وسلم تسليما كثيراً كثيراً

اما بعد:

فا عوذ بالله من الشيطان الرجيم. بسم الله الرحمٰن الرحيم

وَسَارِعُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ اُعِدَّتْ لِلْمُتَّقِيْنَ (سورة ال عمران: ١٣٣)

امنت بالله صدق الله مولانا العظيم و صدق رسوله النبى الكريم و نحن

على ذالك من الشّهدين والشكرين والحمد لله رب العالمين

All praise to Allah. We praise Him and seek His help and His forgiveness and we believe in Him and rely on Him. We seek refuge with Him from the mischief of ourselves and the vices of our deeds. There is none to lead him astray whom Allah guides and there is none to guide him whom Allah lets go astray. I bear witness that there is no God but Allah alone and that He has no partner. I also bear witness that our Master, our Authority, and our Prophet and our Master, Muhammad ﷺ is His servant and His Messenger. May Allah bestow upon him, his household and his Companions رضی اللہ عنہم, His mercy and blessings in abundance.

Rush to the forgiveness of your Lord and a Paradise as wide as the heavens and the earth. Prepared for the righteous. (3:133)

I believe in Allah. Our Great Master All has spoken the truth and His kind Prophet has also spoken the truth. We testify to this and we are grateful. All praise to Allah, the Lord of the worlds.

Rush towards good deeds.

Allamah Nuwawi رحمۃاللہ علیہ has framed a chapter, the Chapter of rushing towards good deeds. This means that man should reflect upon his reality, Allah's greatness, His Omnipotence and His extensive wisdom, His quality of providing sustenance (to His creation). As a result of such reflection his heart shall incline towards the worship of Almighty Allah. He will then feel disposed spontaneously

realise in his heart that he owes something to that Master who has created this entire Universe, granted him blessings and showered on him His mercy. What then should he do when such thoughts arise in his heart?

Allamah Nuwawi رحمۃاللہ علیہ has framed this chapter to furnish an answer to this question whenever an urge arises to worship Allah and to do some good deed, it is the duty of a believer on such occasions to do that good deed without delay. The word *Mubadarah* means doing something promptly without hesitation and without deferring it to some future time.

Go in for Competition in Doing Good Deeds.

First of all Allamah Nuwawi رحمۃاللہ علیہ has cited this verse of the Holy Qur'an:

Addressing entire humanity Almighty, Allah says in this verse:

وَسَارِعُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ لا أُعِدَّتْ لِلْمُتَّقِيْنَ (سورة ال عمران: ١٣٣)

Rush to wards the forgiveness of your Lord and (His) Paradise whose width is equal to the width of the heavens and the earth, rather more which has been prepared for the righteous.

The word *Musara'at* means to do something as early as possible, and try to go ahead of others in this race. There is another verse:

فَاسْتَبِقُوا الْخَيْرَاتِ ط (سورة بقرة: ١٤٨)

Go in for a competition in doing good deeds.

When an urge arises in your heart for doing some good turn do not defer it till another time.

Satan's Strategy

It is because Satan uses a separate strategy for every individual among the unbelievers and the believers. Satan will never inspire the heart of a believer that he should not do good deed, cleverly showing that good deed to be "bad deed". He knows very well that a believer cannot be beguiled to consider a good deed to be a bad deed, He whispers to the believer that these are indeed very good deeds but, "Better begin it", he suggests, "from tomorrow". Thus the good deed may be postponed from day to day and ultimately be forgotten altogether. So plausible is Satan's strategy.'

Benefit by Your Precious Lifetime.

Thus does revolve the wheel of time. None knows what is his decreed age. The Qur'an admonishes not to defer things for future time. If an urge arises to do some good deed do it at once, because the next day you may forget the urge or who knows one will live or not live the next day. Even if one lives, the urge may disappear in the rush of so many pressing vicissitudes of life. In case the urge remains, the circumstances favourable for execution may not be there.

The urge to do Good is, as if it were, Allah's guest

The urge to do good may be considered to be a guest sent of Allah that must be welcomed with honour. The honour lies in prompt execution of the urge. If the urge is to offer some optional prayer and you ignore it by arguing that it is neither obligatory nor essential, then you dishonour the divine guest that Allah had sent to reform you. If you show this cold attitude to the guest, it may

never visit you again. Although the golden rule is to attend to all business with promptitude yet if an urge arises in you for some particular good deed it is highly appreciable to put that urge into practice quickly.

Do Not Wait For an Opportunity to Arrive

An urge arises in the heart of anyone for self-improvement before the expiry of life which is passing so fast, yet he thinks that he shall execute this urge after completing this task and that task. The precious moments of life thus lost in this dilly-dallying will never come back.

The Best Trick of Working

My respected father Hazrat Mufti Muhammad Shafi' رحمہ اللہ علیہ used to say that a work which is deferred till the arrival of a suitable opportunity gets deferred for ever never to be undertaken again. According to him if two items are in hand and a third item suddenly arises, then insert this third item also between the two items under process and this third item will also get completed together with the other two. On the other hand if you decide to take up the third item after completing the earlier two items, the third item will remain undone. The habit of chalking out programmes to do one thing now and another one afterwards is a way of postponing things never to be done. This is satan's way of seduction.

It is not undesirable to compete with one another in good Deeds

The advice to hasten doing good deeds is based on the Qur'an and the Sunnah. That is why Allamah Nuwawi has framed a separate chapter for this topic: The chapter of rushing towards doing good deeds. On this occasion

Allamah Nuwawi رحمۃاللہ علیہ has used two words *"Mubadarat"* meaning rushing / hastening and *"Musabaqat"* meaning competing, racing or trying to get ahead of another person. This competition is desirable and commendable in the matter of good deeds, but it is condemnable and undesirable in worldly matters such as in acquiring worldly gains, status etc. The Qur'an itself has commanded:

فَاسْتَبِقُوا الْخَيْرَاتِ ط (سورة بقرة: ١٤٨)

vie with one another in the matter of doing good deeds.

Therefore, try to excel a man whom you find engaged in worship, devotion, avoiding sins etc.

Competition is not lawful in worldly matters.

To day, we are on just the opposite track. Our entire existence has been devoted to competition in earning more and more money, constructing a more magnificent building, purchasing a better car and collecting costlier luxuries of life than such and such fellow. In this mad competition, the thought to make distinction between lawful (حلال) and unlawful (حرام) has disappeared. It is, however, a fact that it is impossible to win this competition with lawful money, so the competitors are taking resort to use ill gotten money. Forgetting the difference between lawful and unlawful money, all are vying with one another in undesirable activities and earning worldly gains and have lagged behind in competing with one another in desirable and worthier objects of life. What a pity!

Hazrat 'Umar رضی اللہ عنہ competes with Hazrat Abu Bakr رضی اللہ عنہ on the occasion of the *Tabook* expedition

Just look at the deeds of the sacred companions رضی اللہ عنہم on the occasion of the Tabook military expedition. It was a very hard expedition, perhaps the hardest of all other expeditions. The season was extremely hot, as if the land was emitting fire. A tortuous desert journey of about 1200 Kilometers lay before them; the date crop was about to mature and ripen on which depended their livelihood for the entire year. Every Muslim was being called upon to take part in the battle of *Tabook* at a time when there was a great shortage of conveyance and monetary resources. Standing in his mosque the Holy Prophet ﷺ declared that conveyance, camels and money were badly needed to finance the impending battle. The Muslims were asked to contribute to this campaign to the best of their capacities. He guaranteed paradise for the donors and every Muslim readily responded to the call. How could they remain behind in such a critical occasion? Hazrat Umar Farooq رضی اللہ عنہ divided all the resources of his house in two parts. Reserving one part to meet the needs of his household he called upon the Holy Prophet ﷺ along with the other half. He thought that he might perhaps surpass Hazrat Abu Bakr رضی اللہ عنہ on that occasion. This is an example of the term.

مسابقة الى الخيرات

(the burning desire to compete with someone in doing good).

He never entertained the desire to surpass Hazrat Usman Ghani رضی اللہ عنہ or Hazrat Abdur Rahman bin 'Auf رضی اللہ عنہ in their worldly wealth and resources. Instead the desire did arise to outdo Hazrat Abu Bakr رضی اللہ عنہ on this critical occasion.

Soon after, Hazrat Abu Bakr رضی اللہ عنہ also came to the Holy Prophet ﷺ and placed before him whatever he had with him. The following dialogue took place between the Holy Prophet ﷺ and the two companions رضی اللہ عنہم:

Holy Prophet ﷺ :

O Umar رضی اللہ عنہ! What have you left behind?

Hazrat Umar رضی اللہ عنہ:

O Prophet ﷺ of Allah! I have left behind one half of my possessions for my family and I have brought the other half for the Holy War.

The Holy Prophet ﷺ then prayed for Umar رضی اللہ عنہ calling upon Allah to bless him in his possessions.

Then he ﷺ turned to Hazrat Abu Bakr رضی اللہ عنہ:

Holy Prophet ﷺ:

What have you left behind in your house?

Hazrat Abu Bakr رضی اللہ عنہ:

O Prophet ﷺ of Allah! I have left behind in the house the names of Allah and His Messenger and I have brought here everything that was available in the house.

Hazrat Umar Farooq رضی اللہ عنہ the great said that on that day he came to know that he could never surpass Hazrat Abu Bakr Siddiq رضی اللہ عنہ even if he strived to do so the whole of his life. (*Abu Daud*, the Book of Zakat. Hadith no 1678).

An exemplary Bargain.

Once Hazrat Umar Farooq رضی اللہ عنہ requested Hazrat Siddiq رضی اللہ عنہ to settle with him a bargain for which he would feel highly obliged. Hazrat Siddiq رضی اللہ عنہ inquired as to what that bargain was. Hazrat Umar Farooq رضی اللہ عنہ said in reply: Kindly take from me all the good deeds I have done in my life in exchange for the virtue of that sacred night which you passed with the Holy Prophet ﷺ in the cave of Saur, as the virtue of that night is heavier

than all the good deeds of my life.

In short, if we consider carefully the lives of the Holy Companions رضی اللہ عنہم we shall never find in anyone of them a desire to compete with his fellow companions رضی اللہ عنہم in the matter of worldly possessions, viz., money, house, means of conveyance, etc. However, we do find among them competition in doing good deeds and making their lives righteous. As regards our own behaviour to day, it is just the opposite. We are busy whole day in competing among ourselves in the matter of worldly wealth and resources, but we never think of surpassing one another in righteous deeds.

An Infallible Prescription For Us.

The Holy Prophet ﷺ has given us a wonderful piece of advice which is an infallible prescription for us: He has advised the Ummah, saying; In the matter of worldly resources always look at those who are at a lower level than you. Keep their company and have an eye on their conditions of life. In matters relating to religion, keep the company of those who are superior to you, and at a higher level than you. This is because when you see people inferior to you in worldly resources, you will value the good things with which Allah has favoured you, which others do not possess. This will create in you a sense of contentment and gratitude, and the love of acquiring worldly goods will be uprooted. On the other hand, when in matters concerning religion you cast your eyes on those who are superior to you and have gone ahead of you, you will realise your inferiority and think of getting rid of it by trying to catching up with your superiors. (Tirmidhi Shareef, Book on Qiyamah, ch. 58, Hadith *No:* 2512)

How did Hazrat Abdullah Bin Mubarak رحمة الله عليه receive comfort and contentment?

Hazrat Abdullah bin Mubrarak رحمة الله عليه is a renowned *Muhaddis, Faqih* as well as a *sufi* who has given the following account of his life:

"I spent the early part of my life with the wealthy people (he was himself wealthy). I passed my days from morning till evening with the rich, but as long as I lived with the wealthy, I did not find a more gloomy person than myself. Wherever I happened to go I saw that these wealthy men possessed better houses, better means of conveyance and better garments than my own. This produced in my heart jealousy against these favoured men. Later on, I adopted the company of men in poorer classes. As a result, I found comfort and peace of mind, because I saw that I was more well-off than these men. My food, my garment my house, my conveyance, in fact everything I possessed was better than theirs. Praise be to Allah that this change of company brought me peace, comfort and contentment."

Contentment would never have been attained, but for this (advice)

This is a blessing of acting upon the advice of the Holy Prophet ﷺ. Anyone may experience this formula for himself. It is impossible to attain contentment in this world as long as a man has an eye on those who are placed in a better position than he.

He will always be obsessed by the thought of an inferiority complex and jealousy as mentioned by the Holy Prophet ﷺ :

لو كان لابن ادم واديامن ذهب احب ان يكون له واديان (صحيح بخارى، كتاب الرقاق، باب مايقى من فتنة المال، حديث نمبر ٦٤٣٩)

(Sahih Bukhari, Hadith No: 6439)

If man gets a valley of gold, he will like to have two valleys. If he gets this, he will desire to have three and so on. In this greed he will spend his entire life without attaining contentment.

Peace and Prosperity cannot be purchased with money

What a nice point my respected father Hazrat Mufti Muhammad Shafi' رحمة الله عليه used to mention which needs to be carefully remembered. "Peace and Prosperity", said he, "are one thing and the means of peace and prosperity another. The means of peace and prosperity cannot necessarily procure real peace and prosperity which are a gift of Allah. Can large amounts of hoarded money be eaten to satisfy hunger, be put on like a garment to remove nakedness, or can be worn to protect the body from heat; or can you purchase peace and prosperity, even by collecting around you all the means needed. Note carefully that the presence of all these means cannot guarantee the attainment of peace and prosperity. A rich man possesses all these means; He has an air-conditioned room, furnished with ultra-modern furniture and appliances; there are many servants to attend on him but he cannot sleep without taking sleeping pills. Did the means of comfort bring comfort? As against this, there is a man who lives under a roof of iron sheets and lies down on the floor with one of his arms under his head. Yet he falls into deep sleep and gets up in the morning having enjoyed about an eight hours' peaceful sleep. Now decide for yourself: Did this poor labourer get peace and prosperity or the millionaire in possession of untold means of peace and comfort?

Note carefully that if you become obsessed with the idea of acquiring the worldly means of comfort and of

surpassing others in this race, you may be able to collect all these means, yet with all these you cannot necessarily attain peace, comfort and contentment.

What is the use of that wealth on account of which the children cannot see their father's face?

In my father's time there was a very big mill-owner who owned mills not only in Pakistan but also in various foreign countries. One day my father asked him incidentally: How many children have you? He replied: One son is in Singapore, another son is in another country, in short, all are carrying on business in foreign countries. My father said: You might be meeting your children from time to time on their visits? He told my father that he could not see one of his sons for fifteen years. Look here! Father and son have not seen each other's face for fifteen years! What is the good of such wealth which stands in the way of father and son to see each other for such long periods? All this hustle and bustle is for acquiring means of peace and comfort but peace and comfort are missing. Remember, peace and comfort cannot be purchased with money.

Everything cannot be purchased with money

It is not very long that a man was proceeding for *Umrah* in *Ramadhan,* and a very wealthy man was also going for *Ummrah* at the same time. The first man advised the second wealthy man to make advance arrangements for lodging and fooding and other necessaries, so that 'you may not have to face difficulties.' The latter, being proud of his wealth, replied; Never mind. I have enough money by the grace of Allah. All kinds of comforts and necessaries including fooding and lodging can be purchased with money. I am in a position to spend 20

Riyals where only 10 Riyals would suffice. After ten days the same wealthy man was seen sitting at the gate of the sacred *Haram* with his head down cast. On being asked he said: I got up at *sihr* time but there was no food available in the hotel and I had to go without it. Just note that Almighty Allah taught this wealthy man that with money in his pocket he had to fast without taking the *sihr*-food.

The way to get peace and contentment.

This money, these means and luxuries of life and these riches which you are collecting are not, in themselves, a source of ease and comfort. Comforts cannot be purchased with money which are only a divine gift, you can never attain peace, unless you believe that you are getting along with your life with whatever Allah grants you with lawful means. How many men there are who possess unlimited monetary resources but they are not able to enjoy a moment's peace. They have no rest, no sleep and no hunger. This is all due to the race for worldly gains. That is why the Messenger of Allah ﷺ has very kindly advised not to look at a man placed in a better and higher position than you. Look at one who is at a lower level than you to realise how much more Allah has given you than this man. Such thinking will bring you tranquillity and contentment. As for the faith, you have been advised to look at one who is at a higher level than you. This will urge you to surpass him in righteousness. The anxiety to earn worldly benefits is pinching and painful, as it disturbs sleep and kills hunger. On the other hand, the anxiety for the faith is very comforting and soothing. A man who is fortunate enough to be inflicted with this anxiety will pass his entire life in peace, comfort and contentment. But the condition of these hankering after the gains of the world is just the opposite. In

their case the wheel of existence is revolving in the other direction.

May Allah reform our thinking and feelings and set our hearts right and help us to walk on the path which His Messenger ﷺ has shown us. Consider the following Ahadith on this topic:

The age of trials is about to overtake us

This first Hadith has been narrated from Hazrat Abu Hurairah رضی اللہ عنہ

ان رسول الله صلى الله عليه وسلم قال:

بادروا بالا عمال الصالحة فتكون فتن كقطع الليل المظلم

يصبح الرجل مومنا ويمسى كافراً ويمسى مومنا ويصبح كافراً

بيع دينه بعرض من الدينا (صحيح مسلم، كتاب الايمان باب الحث على

البادرة بالا عمال قبل تظاهر الفتن، حديث نمبر ١٨٦)

(Sahih Muslim-Hadith no: 186)

This means that the people should be prompt in doing good deeds. They should value the time at their disposal. This is because horrible ordeals are about to crop up - ordeals like sections of a dark night. When the dark night sets in and a part of it has passed the remaining part is also a part of the same night in which the darkness deepens until the third part is still darker. In such a situation if a man thinks that it is the *Maghrib* time which is not so dark and he will do his work when there is more light with the advance of the night, that man is a fool, because the darkness will increase with the advance of the night.

That is why the Holy Prophet ﷺ has advised that the time to come is still darker. Every ordeal shall be followed by an ordeal more severe than the previous one. It is like

the parts of the pitch dark night. The Holy Prophet ﷺ further said that the ordeal would be so devastating that a believer in the morning would turn an unbeliever in the evening and vice versa. Thus, the faith will be changing in short intervals. This will happen because a man will become fascinated so much by the worldly gains that he will sell his faith for small amounts of money. For changing his faith he will be offered charming returns in kind and money. Since he was used to postpone his work and avoid serious thought about his ultimate gains he will readily succumb to the temptation of this immediate gains and accept in exchange for his faith and the ultimate loss in the Hereafter. May Allah protect us all from the vices of such times.

To think that one is still in the prime of youth is Satan's deception

If you want to do some good deeds like a Muslim, what are you waiting for? Do whatever you want to do promptly. We should all look into our conduct to see if we are acting upon the injunctions of the Holy Prophet ﷺ. We are in the habit of deferring work by deceiving ourselves that life is long and there is ample time to work for the Hereafter. The Holy Prophet ﷺ, being wise and well aware of the secrets and trends of our nature and Satan's seduction, has exhorted us to do good deeds without losing time and putting off things till tomorrow, because we do not know what ordeals the future has in store for us and where it shall lead us. May Allah protect us all. ***Aameen***

Seduce and cajole your souls to work.

My *Pir* (spiritual guide) *Dr. Abdul Hai* رحمة الله عليه used to advise us to cajole and seduce our souls to work.

Relating his own story, he told us that he was regular in his *Tahajjud* (mid night) prayers. During his old age and weakness one night when he got up at the *Tahajjud* time, he felt weak and depressed. He thought that the *Tahajjud* prayer was neither obligatory nor compulsory, there was no harm in missing it one night. Yet as the *Tahajjud* time is very auspicious and blessed in which Almighty Allah has promised to accept calls of those who call Him at this time, Doctor Sahib decided to make his supplications *(Du'a)*. When he got up and was going to start his *Du'a* he felt inclined to purify himself and perform the ablution. After doing all this he returned to his bed and started his *Du'a* but at the same time he seduced his soul to go to the place fixed for *Du'a*. Thus he beguiled his soul some how to go to the prayer carpet and then he formed the *Niyat* (intention) to offer two *Rak'ats* of the *Tahajjud* prayer.

Then doctor *Sahib* explained that our *Self* has some times to be beguiled to action. Just as your soul tries to divert you from good deeds, you should also try to seduce it to good deeds by clever tricks and cajoles. It is hoped that in this way Almighty Allah will grant you consistency in doing good deeds.

If you receive a message from the head of the state !

Doctor *Sahib* once said that it was his regular programme to spend two hours after the *Fajr* prayer in reciting the Qur'an, remembrance, counting over the rosary *(Tasbeeh)* etc. One day he felt inclined to miss this programme on account of weakness and dejection. On this occasion he asked himself this question: Suppose the Head of the state invites you to receive a prize; will you turn down his invitation because of this weakness and

dejection? His 'Self' replied: No, the weakness will vanish at once and you will hasten to the Head of state to receive the prize. Thereafter, addressing himself he said: This too is the time to be present before Almighty Allah and to receive a prize from Him. Thus arguing I forgot weakness and laziness and busied myself with my daily usual programmes. Satan and this human 'self' are busy in beguiling man. You should also try to beguile them and take care to act upon your set programme of good deeds.

The genuine claimant to Paradise.

The third Hadith has been narrated by Hazrat Jabir عليه السلام. He says: It is the battle of Uhud between the Muslims and the unbelievers. The Holy Prophet ﷺ is the commander of the Muslims. The unbelievers are larger in number, better equipped and armed than the Muslims. The battle is very furious in all respects. At such a critical time, a Bedouin was eating dates. He asked the Holy Prophet ﷺ about the fate of him if killed in the battle. He replied that the fate of the martyr would be direct entry into Paradise. Hazrat Jabir عليه السلام relates that when the man heard the glad tidings he threw away the dates and plunged himself into the war and fought until he attained martyrdom. He did not like to waste a single minute in earning this honour by completing his meal of the dates. He got admission into Paradise, by the Grace of Allah, by seizing the opportunity when it arrived, without giving way to any hesitation or slackness.

Reaction of the Holy Prophet ﷺ on hearing the Prayer-call *(Azan)*

Once a Companion رضی اللہ عنہ put this question to Hazrat ʻAyeshah رضی اللہ عنہا the mother of the believers: O mother of the believers! We see what the Holy Prophet ﷺ does and we

hear what he says when he is outdoor among us, but kindly tell us what he does indoors among his family. (The companion might have thought that the Prophet ﷺ of Allah might be offering prayers and be busy with remembrance of Allah, etc.) In reply to this question Hazrat ʻAyeshah رضی اللہ عنہا said: while in the house with us, he helps us in the household affairs and listens to our problems, and intimately mixes with us in a jolly and pleasant mood. However, when, he hears the prayer-call, he atonce leaves us as if he does not know us:

In the fourth Hadith Hazrat Abu Hurairah رضی اللہ عنہا has narrated:

جاء رجل الی النبی صلی اللہ علیہ وسلم فقال:
یا رسول اللہ! ای الصدقه اعظم اجرا؟ قال: ان تصدق وانت
صحیح "شحیح" تخشٰی الفقر وتأ مل الغنی ولا تمهل حتی اذا
بلغت الحلقوم قلت: لفلان کذا ولفلان کذا وقد کان لفلان

(صحیح بخاری، کتاب الوصایا، باب الصدقة عندالموت)

The Best Charity

Hazrat Abu Hurairah رضی اللہ عنہ says: A man called upon the Holy Prophet ﷺ and asked: Which item of charity is the best in reward? He said: That charity is the best which you give when you are in good health and at a time when there is love in your heart for wealth, you are afraid of poverty and are thinking about becoming rich and that wealth is not something to be squandered in this way, you are also feeling pain in spending money and that after giving money in charity you may become poor and face uncertain situations later on. The money spent in such a situation will be of great value and reward. Thereafter he said that if an urge arises for

charity, it should be fulfilled at once.

There is a religious ruling (Injunction) that if a man draws up a will during his illness regarding the distribution of his wealth and dies in that illness, his Will, will be valid only to the one-third of the amount willed, the rest two-thirds will be shared by the legal heirs. It should be noted that the rights of the heirs become due for execution before death during the illness.

If a man plans that he will invest towards, the end of his life his money in some charitable work of perennial reward and recompense, he should know that such charity is charity under compulsion. Charity carrying perennial reward is that which is given during the period of good health when the giver himself needs the money, has love for it and is trying to save it for his own needs.

A Will is valid only up to one-third of the property left.

It should be noted that some people desire to make a Will to finance some charitable work for permanent reward, so that the investor may continue to receive its reward even after his death. If a person makes a Will in his lifetime, while he is hale and hearty, that so much amount should be given to this or that needy person or invested in such and such charitable work after his death, this Will shall be valid only up to one-third of his legacy and not more than that. That is why the Holy Prophet ﷺ has kindly advised that a muslim should give money in charity as soon as the urge for charity arises in his heart.

Set aside a portion of your income for charity.

I have already mentioned a tried method of doing this. If it is followed, man is enabled to practise charity, or

else we have become used to postponing charitable work. Decide to set aside a convenient portion of your periodical income to be spent on charity in the name of Allah. When the income accrues to you, deduct and keep aside that portion in a separate envelope from period to period. That envelope will remind you to spend in charity the amount thus saved. Spend the amount on some right cause. This attracts blessings for this work otherwise man is always hesitating whether to spend it or not on charity. The presence of the envelope with the savings in it will be a reminder and man will not fall victim to hesitation and neglect.

Almighty Allah does not mind the number (or the quantity)

Remember that Allah attaches importance to the emotion and sincerity of a good deed and does not mind the number or the quantity of the thing spent on charity. A man with an income of one hundred Rupees spends one rupee and another man with an income of one lakh (1,00,000/=) spends one thousand Rupees on charity in the way of Allah. Both are equal and maybe the giver of Re 1/= may surpass the giver of Rs 1000/= because of his sincerity. So, do not mind the number or the quantity, but only mind the intention for earning excellence in the sight of Allah and His pleasure. So you must spend some portion of your income in the way of Allah.

My respected late father's routine practice

My respected late father, Hazrat Mufti Muhammad Shafi' Sahib رحمۃاللہ علیہ used to set aside in a separate envelope for charitable purposes 20 p.c. of the income which he earned by his work and 10 p.c. of the income

which accrued to as gifts and grants, etc. He followed this practice throughout his lifetime meticulously and with extreme care and regularity, even though some times this caused him inconvenience in obtaining small change, etc. I never saw the envelope empty during the whole of my life. The envelope itself used to remind the owner to spend the savings in the way of Allah. As a result of such schemes, Almighty Allah promotes charity.

Everyone should give alms according to his capacity

Once a gentleman complained that he had nothing to spend in charity. I asked him if he had one rupee he could easily set aside from it, one paisa. The ratio between this one paisa and one rupee is the same as the ratio between one thousand paisa and one lakh rupees. So do not look at the amount, but work to fulfil the urge for charity as soon as it arises.

This is an infallible prescription for self-reform. Just save yourself from the tactics of deferring action indefinitely. If you act upon this advice, Almighty shall open before you, through its blessings, wide roads for spending money on charitable works.

May Allah help us all to follow valuable advice.

What are you waiting for?

عن ابی هريرة رضی الله تعالیٰ عنه ان رسول الله صلی الله عليه وسلم قال: بادروا بالا عمال سبعا هل تنتظرون الا فقرا منسيا او غنی مطغيا او مرضا مفسدا او غرما مفندا، اوموتا مجهزا او الد جال فشر غائب ينتظر او السا عة، فالساعة ادهی وامر اوكما قال صلی الله عليه وسلم

This has been narrated from Hazrat Abu Hurairah

رضی اللہ عنہ It deals with the subject of hastening towards doing good, He has narrated that the Holy Prophet ﷺ said:

بادرو ابالا عمال سبعا

Make haste to do good deeds before the arrival of seven things, as after their arrival the opportunity to do good will not be available. Thereafter he mentioned these things one by one.

Are you waiting for poverty:

هَلْ تَنْظُرُوْنَ اِلَّا فَقْراً مُّنْسِيًّا

Are you waiting for doing good such poverty as will make you forget things? Presently you are well-to-do, have money and are not short in the means of sustenance and are leading a comfortable and easy life yet in such favourable circumstances you are deferring the doing of good deeds. Are you waiting for a time when the time of your wealth, prosperity and contentment changes into that of adversity as a result of which you will forget other matters.? Do you hope to do good in the period of your hardship? If you are under the wrong impression that presently you should enjoy life and you will do good deeds at some later time, then mind carefully the Prophet's admonition. He has said that during the period of financial difficulties the possibility of doing good becomes remote. That is a time when man forgets doing even very important acts. You should try to do good during the period of your prosperity, before you are face to face with financial difficulty and poverty. He further said:

Are you waiting for affluence?

اَوْ غِنًى مُطْغِيًا

Are you waiting for such affluence as makes man rebellious? In other words, if you are under the

misconception that presently your resources are not up to the mark and you should, therefore, wait till they increase, when you can do good deeds to your satisfaction. But remember that if you become richer and richer and are surrounded by wealth on all sides, it is likely that this abundance of prosperity may make you rebellious and disobedient because a carefree and luxurious life generally makes man oblivious of Allah and His commands. So if you want to do anything good do it just now.

Are you waiting for illness?

اَوْمَرَضًا مُفْسِدًا

Are you waiting for some illness to befall you that may damage your health. Presently you are enjoying good health with strength and vitality and it is easy for you to do good deeds if you so desire. Are you then deferring the doing of good deeds till your health is lost - God forbid and various ailments assail you. When you are not able to do good deeds in good health, how can you do this during helplessness and disability? so do what you feel inclined to do before ailment falls on you.

Are you waiting for old age?

اَوْ هَرَمًا مُفَنِّدًا

Are you waiting for disabling old age under the proud impression that presently you are in the prime of your youth, rather too young and inexperienced to think of serious work. You feel that you should pass these early days of your life, in comfort and enjoyment, and defer doing serious work to some later stage of life. The Holy Prophet ﷺ asks: Are you waiting for old age? In this age sometime man becomes mentally and physically decrepit

and even if he desires to do some good turn he is unable to do that. In this age man has neither teeth, nor intestine in his stomach. If he shuns sins that is no credit when he has no capacity to commit sins. So one should try to do good before reaching this abject old age. It is a prophetic quality in a man to shun sin and take to righteousness when he is young and energetic and has the natural urge to commit sins. The persian saint poet Shaikh S'adi has said in a couplet:

در جوانی توبه کردن شیوهٔ پیغمبری است

وقت پیری گرگ ظالم میشود پرهیز گار

A ferocious and cruel wolf becomes pious and harmless. The turning away from sin in youth is a Prophetic way.

The cruel wolf has not become pious because of some moral urge in him or fear of God, he has become too weak and helpless to harm anyone. As pointed out above to keep away from sins during youth is the way and character of the Prophets.

Take the example of Hazrat Yousuf عليه السلام. He is in the prime of youth, in full health and strength and enjoying all means and resources of life. He is being invited to sin but he utters these words:

مَعَاذَ اللهِ اِنَّهٗ رَبِّیْٓ اَحْسَنَ مَثْوَایَ (سورة يوسف: ٢٣)

I seek refuge with Allah, He is my Lord, He has treated me honourably. (12:23)

This indeed, is the way of the Prophets that man should turn away from sins and do good deeds during his youth. Man becomes helpless in his old age and can do nothing and can commit no sins. That is why the Holy Prophet ﷺ asks : Do you think that you will do good and start praying and remembering Allah during your old age? When the Hajj falls due people defer it till the advanced

age, but they do not know how long they shall live, what is the interval of respite and whether they are going to reach the old age at all, and whether the conditions at that time are favourable or not. Please whatever you want to do, do it at once.

Are you waiting for death?

او موتا مجهزا

Are you waiting for that death which will overtake you all of a sudden? At the moment you are deferring good deeds in the hope that you can do them in the future. Do you not know that sometimes death gives ultimatum and warning about its arrival and often it arrives without any ultimatum or fore-warning. Specially nowadays fatal accidents have become very common and frequent. No one knows what is going to happen the next moment. However, Allah generally gives advance notice.

A dialogue with the Angel of death

There is a story, real or fictitious but full of moral, current among the people that once a man met the Angel of Death, Hazrat ʿIzrael علیہ السلام and addressed him thus: You follow a strange way that you call on persons suddenly and without any prior notice. The procedure followed in the world is that before punishing a criminal, first a notice is served on him that such and such action will be taken against him at such and such time. So he should be prepared for that. The Angel replied: I do issue notices in as large numbers as none else can issue in the world but none cares about these notices. What can I do? Do you not know that attacks on men with fever, headaches their affliction with old age white hair and birth

of grand sons and daughters are all forms of notices from my side. I have thus been issuing notices continuously but the people do not notice them. All these ailments are notices and warnings from Almighty Allah calling attention that the time of death is coming soon. Allah says in the Qur'an:

اَوَلَمْ نُعَمِّرْكُمْ مَايَتَذَكَّرُفِيْهِ مَنْ تَذَكَّرَ وَجَاءَ كُمُ النَّذِيْرُ

This means:

> I shall ask you in the Hereafter: Did I not grant you a lifetime long enough in which a man could take advice if he wanted to do so? And the warner also had come to you.

Who was this warner? Some interpreters have said that the warner is the Holy Prophet ﷺ because it is he who warned that after death people will have to appear before Almighty Allah. Some interpreters have said that a warner means the white hair of the head or the beard to remind men of approaching death. Still some others said that it is the grand son who reminds the grand-father of imminent death. An Arab poet has expressed the same idea in a couplets:

اذا الرجال ولدت اولادها

وبليت من كبر اجسادها

وجعلت اسقامها تعتادها

تلك زروع قددنا حصادها

When the sons of men bear their sons and their bodies become old because of old age and diseases afflict them one after another, it should be understood that these are crops the time of whose harvesting has arrived. Anyway, these are notices issued from time to time from

Almighty Allah. It is Allah's practice to send these notices, yet sometimes death overtakes men all of a sudden without prior notice. That is why the Holy Prophet ﷺ has asked: Are you waiting for death that may overtake suddenly without any notice. None knows how many moments are left in one's life. Why are they waiting for the last moment? Then He said:

Are you waiting for the *Dajjal* (Antichrist)?

اَوِالدَّجَّال

Are you waiting for the Dajjal and are you thinking that the time is not yet ripe for doing good deeds? Will the Dajjal's time be ripe for good deeds? Will you be able to do good during those tumultuous days? God knows what will happen at that time; what urges and motives for misconduct and straying may crop up at that time. Are you waiting for such a time (فَشرُّ غائبٍ يُنتظرُ) (*Dajjal* is the worst of all hidden objects to be awaited). Do whatever good you can do before his appearance. He said last of all:

Are you waiting for the Doomsday ?

اَوِ السَّاعَةُ، فَالسَّاعَةُ اَدْهىٰ وَاَمَرْ

If you are waiting for the Doomsday, then the Doomsday will be so calamitous that man will have no escape from that calamity. Then do good before it arrives.

The gist of the entire Hadith is that you should not defer any act for the morrow. Instead. When you feel an urge for and an interest in doing a good turn do it immediately without any hesitation.s

May Almighty Allah help us all to follow this advice.

وآخر دعوانا ان الحمد لله رب العالمين

Series 4

RECOMMENDATION IN ISLAM

DARUL ASHAAT URDU BAZAR KARACHI

To day the practice of "Recommendation" has become a curse. No work can be completed today without unlawful Recommendation. It is because the people have forgotten the injunctions and demands of the *Shari'ah*. If Recommendation is made with due regard to these injunctions, it will be lawful and not otherwise.

RECOMMENDATION IN ISLAM

الحمد لله نحمده و نستعينه و نستغفره و نؤمن به و نتوكل عليه ونعوز بالله من شرورانفسنا ومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهدان لا اله الاالله وحده لا شريك له ونشهد ان سيدنا و سندنا و نبينا و مولانا محمد اعبده ورسوله صلى الله تعالى عليه و على اله واصحابه وبارك وسلم تسليما كثيرا

اما بعد:

عن ابى موسى الا شعرى رضى الله تعالىٰ عنه قال كان النبى صلى الله عليه وسلم اذا اتى طالب حاجة اقبل على جلساء فقال اشفعوا توجروا (صحيح بخارى كتاب الزكوة باب التحريض على الصدقة والشفاعة فيا حديث نمبر ١٤٣٢)

All praise is to Allah. We praise Him and seek His help and His forgiveness and we believe in Him and rely on Him. We seek refuge with Him from the mischief of souls and the vices

of our deeds. There is none to lead him astray whom Allah guides and there is none to guide him whom Allah lets go astray. I bear witness that there is no God but Allah alone Who has no partner. I also bear witness that our sire, our authority, and our Prophet and our master, Muhammad ﷺ is His servant and His Messenger. May Allah bestow upon him, his household and his noble Companions His mercy and blessings and salutations in abundance.(Sahih Bukhari - Hadith No: 1432)

Recommend for a needy Person.

Hazrat Abu Musa Ash'ari رضی الله عنه has narrated that when a needy person called upon the Holy Prophet ﷺ and requested him to meet his need, he would turn to the gathering and ask them to recommend the man to him for meeting his need, so that they might receive reward for their recommendation made by them to the Messenger of Allah. He further told them that his decision in the matter would be according to Allah's will, yet those who recommend the needy person to him for help would receive reward from Allah. Thus he asked them to make recommendations.

Recommendation is a source of gain and reward.

The intention of this Hadith is to point out that it is a matter of great gain and reward to recommend a Muslim to another Muslim to get the need of the needy person fulfilled. It is to urge that a Muslim should always remain occupied in doing good to another Muslim and he should do his best in meeting his brother's need. If he finds it

useful, he should make recommendation for him to someone. For this act of recommendation he shall receive reward from Allah. Legal and lawful recommendation is a righteous act deserving recompense. It has always been the practice of saintly men to make recommendations for needy persons for the sake of their own reward and not to lay any obligation on the needy person.

The story of a saint who made recommendation for someone.

Hazrat Maulana Ashraf Ali Sahib رحمۃ اللہ علیہ has related in his sermons the story of a saint, A man called upon that saint and complained that he had a problem which was not being settled and it was the concern of such and such person. He told the saint that his recommendation might prove helpful. The saint said to the man that the person concerned was a bitter opponent of the saint and instead of being useful his recommendation might prove harmful. The man insisted upon obtaining the saint's recommendation and argued that the saint's personality and influence were such that even his enemy could not reject his recommendation. Being so pressed, the saint handed over to the needy person a recommendatory letter. On receipt of the letter, the person concerned was agitated with anger and hatred against the saint and threw away the letter with abusive remarks. The needy person came back to the saint and related to him the sad story. The saint then promised the man to pray to God to solve his problem.

After making a recommendation for someone do not put him under an obligation

We come to know from this story that recommendation is a righteous act that carries great

recompense, provided the intention is to benefit someone for the sake of reward from Allah and not for the sake of placing obligations upon anyone. A recommendation made with this pious intention is indeed an act of great reward and blessing.

Directions for making Recommendation.

There are, however, some prescribed rules for making recommendations. It has to be decided when recommendation is lawful and when it is unlawful, what does recommendation mean and what results it should yield and how it should be made. It is necessary to understand these rules. Recommendation which is an act of righteousness deserving reward may turn into a sinful act and spread mischief and disturbance in the society on account of the ignorance of these rules.

To make recommendation for a job for an unfit fellow

The first point to note is that recommendation should always he made for a legal and lawful purpose. Recommendation is not lawful in any circumstance for an unlawful act. It is unlawful to make recommendation in favour of a person about whom you are well aware that he is not fit for the job for which he is seeking your recommendation.

Recommendation is a kind of witness

Just as recommendation is a means of meeting someone's need, it is also a witness. When you make recommendation in favour of someone, you are really giving witness that in your opinion the man recommended is fit for the job he is seeking. In witness it is necessary to ensure that

it is not against the truth. If you recommend in favour of a person, although he is unfit and undeserving, then such recommendation is unlawful and is calculated to yield punishment instead of reward. If an unfit man is given a job on the strength of your recommendation but, being unfit and unqualified, he causes harm to the public or otherwise commits some mischief. In such a case a part of the punishment for the mischief and the crime will also fall on you, because you are instrumental to the promotion or appointment of an unfit person. Think again that to make recommendations in a false and unlawful matters is not at all lawful.

To recommend an examinee to the examiner

Some times in the past answer-books were given to me for checking and valuating them in the M.A examination in the subject of Islamic studies and I accepted them for doing the needful. No sooner did the people know they began to call on me with a list of Roll numbers recommending them for special concession. What is strange, is that apparently these persons were honest, reliable and of good standing and character.

A strange case of Recommendation

Once it so happened that one day a man, appearing to be highly learned and responsible, called on me with a list of roll numbers. I told him that it was wrong and unlawful on his part to have come with a recommendation and that marks would be awarded according to the dictates of justice and the right of every candidate. In reply he at once recited this verse of the Qur'an:

وَمَنْ يَّشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَّهُ نَصِيبٌ مِّنْهَا (سورة النساء: ٨٥)

Satan of a *Molvi* (religious man) is also a *Molvi*

My father Hazrat Mufti Muhammad Shafi Sahib رحمۃاللہ علیہ used to say that the satan of a *Molvi* is also a *Molvi*. The satan of an ordinary man seduces his victim in various ways, but the Satan who seduces a *Molvi* by becoming himself like a *Molvi*. This learned man justified his conduct by quoting a verse from the Holy Qur'an meaning that he who makes a good recommendation receives a share of the reward. Try to understand well that a recommendation of this type is not at all lawful.

Do not prejudice the mind of the Judge with recommendation

A judge is hearing a case in his court to pass a judgement thereon and evidences are being produced from both the parties. If any one recommends to the Judge to pass his judgment in favour of a particular person, such recommendation is not at all lawful. It is also not lawful to recommend an examinee to the examiner. This is because the recommendation may prejudice the mind of the examiner. The Judge is sitting on the seat of justice to pronounce a just judgement in the case to decide as to which party is right

To make recommendation to the Judge of a court

The *Shari'ah* has taken great care to impress on a Judge not to hear one party in the absence of the other party. When the hearing is in progress both the parties must be present in the court. The Judge should not allow one party to present his case to him,in privacy, the other party remaining totally in dark about this. If the facts of the case secretly disclosed, to the judge by one party

become implanted on the judge's mind he cannot do full justice to the case. When the case has once been filed in the court, all doors to recommendation must be closed.

My reaction to Recommendation

I too receive from time to time a few suits for decision, and persons concerned with these suits see me to request that I should be sympathetic with them. I pay no attention to them and tell them frankly that it is not lawful for me to hear anything from them unless the other party is also present there. I therefore advise them to say, whatever they have to say, in the court in the presence of the other party, so that the other party may challenge if any lie is told against him. On this the person tries to impress upon that he is not saying anything unlawful. I tell him that I do not know whether what he is saying is lawful or unlawful. The other party should also be present to explain his stand and justify his case. Then alone a fair Judgement could be passed. It is not at all lawful to prejudice the Judge in privacy in that way.

It is also not lawful in anyway, on such occasions, to quote the Quranic verse من يشفع شفاعة حسنة يكن له نصيب منها . As the implementation of the Islamic laws has long since been absent from this country, the people have forgotten these problems. That is why recommendations are sometimes received from learned men.

So the whole issue boils to this: Recommendation should be made only in such cases in which it is lawful.

Recommendation in unlawful cases is a sin

Recommendation should be made only in such cases as are lawful in the *shara*ʿ. To seek recommendation in unlawful cases is not lawful in any circumstances. For

example, a friend of yours is working as an officer some where who has power to do something. Taking undue advantage from him you get an unfit person appointed to a post. This is not lawful but it is a forbidden act. That is why while the Holy Qur'an commends lawful recommendation as a source of reward, at the same time, it condemns unlawful recommendation as a sin:

وَمَنْ يَّشْفَعْ شَفَاعَةً سَيِّئَةً يَّكُنْ لَّهُ كِفْلٌ مِّنْهَا(سورة النساء: ٨٥)

He who makes an unlawful recommendation will have to share the sin involved therein. (4:85)

Recommendation is nothing but a device to call attention.

It is very important and the people know it as a part of their belief that one should not make an unlawful recommendation. Apart from this there is another aspect of the issue which people generally do not think and do not understand the reality of recommendation. In reality it is a way only of calling the attention of the person to whom the recommendation is being made. You are calling his attention to a point and doing something about it, of which, you think he may not be aware. It is not to exercise pressure on him to do the work involved. Everyone has a method and principle to follow according to his own choice and conscience. If you want him to do some thing by bringing pressure on him, that is not recommendation; It is mere coercion. It is not lawful to coerce any Muslim in anything. People generally do not consider this important point.

They procure the recommendation of an influential personality which the person concerned cannot dare ignore. This is exercising pressure through a weighty personality. It is not recommendation at all. It is only a sinful act.

This is exercising Pressure

Once a man came to me to make a recommendation and wanted first of all to be assured that I would not reject his recommendation. In this way he wanted to bind me that I should not turn down his recommendation. I asked him to tell me the job he wanted me to do for him, to see if it was lawful or unlawful and if it was within my power to do that. Again, this is not recommendation; this is mere coercion which is not lawful.

The directions of Maulana Ashraf Ali Sahib رحمۃاللہ علیہ about Recommendation

May Almighty Allah have mercy on him that he was granted right understanding of Religion and he explained very terse and baffling religious issues and issued warnings from time to time in his speeches. He has warned that recommendation should not be made so as to pressurise the person whose help is sought. Such recommendation is not lawful. The intention by recommendation is to draw someone's attention to someone's need, saying that the person is deserving and it would be a good deed to help him and not that this and that must be done whether it is lawful or unlawful, otherwise I shall feel offended. This is no recommendation. This is mere coercion.

It is not right to appeal for donations in a gathering

Maulana Ashraf Ali Sahib رحمۃاللہ علیہ has expressed the same opinion about collecting donations. In such a situation a man who does not feel inclined to contribute anything offers something only to save his face in the gathering, in imitation of others. As he did not donate the

money by a spontaneous urge it was not lawful. The Holy Prophet ﷺ has said:

لايحل مال امراء مسلم الا بطيب نفس منه

That is, the money of no Muslim is lawful unless he gives it of his own sweet will.

(Majmauz-zawaid p. 172, vol. 4)

If anyone has, by the word of mouth, permitted anyone to take his money but did not part with it whole - heartedly, the money is not lawful. To raise money in this way is, therefore, strictly forbidden.

The manager of a Madrassah collecting donations himself

Maulana Ashraf Ali Sahib رحمۃاللہ علیہ has said that some times the seeker of donation takes with him some great maulana (learned theologian) or the Manager of a Madrassah for the collection of donations. This exercise will pressurise the public and the man approached will feel compelled by the personality of the Maulana to offer something willingly or unwillingly. Such donation is unlawful.

What should be the wordings of the recommendation?

It should be well borne in mind that the style of seeking recommendation should not be coercive. That is why, Maulana Ashraf Ali Sahib رحمۃاللہ علیہ would write these words: I think that this man is fit for the job. Kindly do the needful for him, if this lies within your power and if it also suits your principles and expediency. My own respected father رحمۃاللہ علیہ used to make recommendations in these very words.

I too, had to make recommendations in writing three

or four times. I wrote the same sentences of recommendation as I had heard from my respected father or read in the sermons of Maulana Ashraf Ali Sahib رحمة الله عليه, viz, : Kindly help this man in his need if it is within your power and if it also suits your principles and expediency. The recommendation written in these words displeased the person for whom the recommendation was made because of the conditions stipulated therein, instead of giving direct advice to do the needful.

The Recommendation should include the interests of both parties

On one hand the recommendation should not cross the lawful limits and on the other hand it should also not exercise undue pressure on the person addressed, so as not to place him in an awkward situation, whether to ignore the recommendation and displease the person who has made it or to please him by breaking his own principles and doing something against his conscience. A recommendation creating such a situation is against the accepted principles of making a recommendation.

The practice of making recommendation is a curse in the society

The people have forgotten the golden principles and etiquettes of recommendation and thus it has now become a curse. To day even a lawful deed cannot be done without resorting to unlawful recommendation. The people have ignored the rules of the *Shari'ah.* Recommendation can be lawful only when the prescribed limits are not crossed nor are the rules laid down for it violated.

Recommendation is only a sort of advice

Recommendation is an act of advice and not a way of coercion. Nowadays people do not understand the meaning of advices. The Holy Prophet ﷺ has said about advice:

اَلْمُسْتَشَارُ مُؤْتَمَنٌ

(Abu Daud. Hadith no: 5128)

The man who is consulted in some matter is a trustee. According to his honesty and trustworthiness the consultant must render his most considered and honest advice to the seeker of his advices. This is the privilege of giving advice. It is not a binding on the seeker of advice to accept the advice given. He has every right to reject it. This is implied in the meaning of advice. It is just inviting someone's attention to a matter. You have seen in the Hadith cited earlier how he advised that recommendation should be made to him, although he may or may not accept the recommendation and that he would take a decision according to Allah's will. This shows that a recommendation is not condemned, if it is not accepted for implementation. Nowadays a person feels offended if his recommendation is not accepted. This attitude is, however, not right. The intention was that one should participate in helping another person through his recommendation. Whether that intention is actually fulfilled is not a necessary part of recommendation. If the intention is not fulfilled and the seeker of advice does not accept the advice tendered, it should not be a cause of displeasure, as recommendation is only an advice and both situations are possible in an advice.

The events concerning Hazrat Burairah رضی اللہ عنہ and Hazrat Mughis رضی اللہ عنہ

Let us now see how the Holy Prophet ﷺ has explained the reality of advice. The Holy Prophet ﷺ has mentioned in full details even the minutest point relating to human life in this world. Now consider who can offer better and more useful and practicable advice about the affairs of this world, rather the vast universe than the Holy Prophet ﷺ. Just take an example. Hazrat Burairah رضی اللہ عنہ was a maid servant of Hazrat 'Ayesha رضی اللہ عنہا. Previously she was with some other person who married her to Hazrat Mughis رضی اللہ عنہ According to the rules of *Shari'ah,* master can marry his maid servant to anyone without obtaining her permission, as she is her master's property. Thus her master married her to a Hazrat Mughis رضی اللہ عنہ without obtaining her permission. Hazrat Mughis رضی اللہ عنہ was black and had not an attractive personality, whereas Hazrat Burairah رضی اللہ عنہ was an attractive and beautiful lady. Hazrat 'Ayeshah رضی اللہ عنہا purchased her, then set her free.

A slave-girl has the right to cancel her marriage

According to the *Shari'ah,* if a married slave-girl becomes a free woman, she has the right to continue her matrimonial relation with her husband or sever it, and marry some other man of her choice.

The advice of the Holy Prophet ﷺ

When Hazrat Burairah رضی اللہ عنہ became a free woman she was also allowed freedom to maintain or break her marriage with Hazrat Mughis رضی اللہ عنہ. When asked about it, she at once decided against Hazrat Mughis رضی اللہ عنہ and severed the marriage tie with him. On the other hand, this breach of relations proved a great torture to Hazrat Mughis

رضی اللہ عنہ as he was in deep love with his wife. Hazrat ibn 'Abbas رضی اللہ عنہ has described the pitiable condition of Hazrat Mughis رضی اللہ عنہ roaming about in the streets of Madina with tearful eyes and entreating Hazrat Burairah رضی اللہ عنہ to revise her decision and join with him again. Hazrat Burairah رضی اللہ عنہ however, remained adamant in her denial. Hazrat Mughis رضی اللہ عنہ, then referred the matter to the Holy Prophet ﷺ and begged him for help in this ordeal. The Holy Prophet ﷺ called for Hazrat Burairah رضی اللہ عنہ and said to her:

لو راجعتیه فانه ابوولدك (ابن ماجد كتاب الطلاق، باب خيار الامة اذااعتقت، حديث نمبر ٢٠٨٥)

(Ibn Majah. Hadith no: 2085)

It will be good if you recast your decision, because, he (Mughis) is the father of your child and is in great distress. Hazrat Burairah رضی اللہ عنہ atonce put this question: O Prophet ﷺ of Allah. Is this a suggestion of yours that I should revise my decision, your command or only an advice? If it is your command I am ready to yield to it and re-marry him. The Holy Prophet ﷺ said: انما اشفع I am only making a recommendation. It is not my command. Upon this Hazrat Burairah رضی اللہ عنہ said to the Holy Prophet ﷺ: O Prophet ﷺ of Allah! If this is only an advice from you, then I am free to accept or reject it. As such, I decide that I should not, go to him again. Hazrat Burairah رضی اللہ عنہ , therefore, did not go to him again and remained aloof.

A lady turned down the Prophet's advice

Look here! The Holy Prophet ﷺ is granting an option to a woman who had until recently been a slave woman and attained freedom through the kindness of the Prophet's wife, Hazrat 'Ayeshah رضی اللہ عنہا. Hazrat Burairah رضی اللہ عنہ exercised this option by turning down the Prophet's

advice and the latter did not show the slightest displeasure at woman's behaviour. By this incident the Holy Prophet ﷺ has taught the *Ummah* the principle that recommendation or advice is nothing but an act of calling the attention of the man to whom the recommendation is made. It is not an act of applying coercion in any way.

Why did the Holy Prophet ﷺ offer advice?

A question arises as to why the Holy Prophet ﷺ made a recommendation when he knew that Hazrat Burairah رضی اللہ عنہ had herself dissolved the marriage and was not willing to live with her ex-husband.

He made this recommendation for the reason that he knew that Hazrat Mughis رضی اللہ عنہ had no defect in him except his physical appearance and colour. If she had accepted the advice to re-marry him she would have become entitled to great reward, because in that way she would have fulfilled the wish of a servant of Allah. However, when she did not accept the recommendation, the Holy Prophet ﷺ did not express the least displeasure.

The Holy Prophet ﷺ taught the *Ummah* a lesson

He taught a lesson to the entire *Ummah,* including those to rise till the day of judgement, that an act of advice should never be misunderstood as an act of coercion or as an act being imposed as a binding duty. As already stated, recommendation is only an advice and a means of inviting attention. The man to whom this recommendation is being made has his full discretion to accept or reject the recommendation.

Why is recommendation a cause of displeasure?

Today recommendation and advice have become a cause of displeasure for us. If anyone's advice or suggestion is not accepted the person offering the advice takes it ill, feels offended and harbours malice on this account. Bear it well in mind that recommendation means nothing of the kind. The Holy Prophet ﷺ has advised that there is reward in making recommendation in favour of someone in a lawful cause and if the recommendation is not accepted, it should never be a cause of unpleasantness and ill-will against the person who does not accept the recommendation. Recommendation will be righteous deed deserving recompense, if it is made taking into account all these considerations.

SUMMARY

The whole issue may be summarised as:

Firstly, recommendation should be made only in such cases in which it is lawful to make recommendation.

Secondly, recommendation should not be made in cases where recommendation is unlawful, e.g. legal suits subjudice in Courts or checking of examination answer books.

Thirdly, recommendation should be in the form of offering an advice and not in the form of coercion.

Fourthly, if the recommendation or the advice is not accepted, it should not give rise to ill-will and malice, nor create corruption and antagonism.

Recommendation free from such defects will, God willing, attract divine mercy and reward.

May Almighty Allah enable us to understand and act upon these principles. *Aameen.*

وآخر دعوانا ان الحمد لله رب العالمين

Series 5

THE FASTING: DEMANDS AND REWARDS

DARUL ASHAAT URDU BAZAR KARACHI

Venue	:	Jame' Masjid Baitul Mukarram Gulshan-e-Iqbal Karachi
Date	:	Friday, the 28th February 1992 After 'Asr Prayers

THE FASTING:

الحمد لله نحمده و نستعينه و نستغفره و نؤمن به و نتوكل عليه و نعوذ بالله من شرور انفسنا ومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله لا هادى له ونشهدان لا اله الا الله وحده لا شريك له ونشهدان سيدنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعلى عليه وعلىٰ اله واصحابه وبارك وسلم تسليما كثيرا كثيرا

اما بعد:

فا عوذ بالله من الشيطان الرجيم، بسم الله الرحمٰن الرحيم

شَهْرُ رَمَضَانَ الَّذِیْٓ اُنْزِلَ فِيْهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَ بَيِّنٰتٍ مِّنَ الْهُدٰى وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ط. (سورة بقره: ١٨٥)

امنت بالله صدق الله مولانا العظيم، وصدق رسوله النبى الكريم ونحن على ذالك من الشاهدين والشا كرين والحمد لله رب العالمين

All praise to Allah. We praise Him and seek His help and His forgiveness and we believe in Him and rely on Him. We seek refuge with Him from the mischief of our souls and the vices of our deeds. There is none to lead him astray whom Allah guides and there is none to guide him whom Allah lets go astray. I bear witness that there is no God but Allah alone and that He has no partner. I also bear witness that our Master, our Authority, and our Prophet and our Master, Muhammad is His servant and His Messenger. May Allah bestow upon him, his household and his Companions His mercy blessings and salutations in great abundance.

The month of Ramadhan in which was revealed the Qur'an, is a guidance for mankind and clear proofs of the guidance and the Criterion (of right and wrong). So whosoever of you finds it should fast during it. (2:185)

A month of Blessings

Only a few days are left for the blessed month of Ramadhn to begin. There is no Muslim who is not aware of the greatness and blessings of this Holy Month. Allah Almighty has evolved this month for His worship. None knows what mercies He sends down to His servants in this month! We can never imagine the volume of these mercies.

There are some deeds to be done in this month which every Muslim knows well and which he does not doubt. For example, he knows that fasting during this month is an obligatory duty and praise be to Allah that the Muslims are enabled to fast in this month. They also know

that the *Taraweeh* prayer is *Sunnah* and they join this prayer for the sake of its blessings. At this time I want to call attention to another aspect of it.

People generally think that the Holy Month of Ramadhan has been specified for fasting and offering the *Taraweeh* prayer during its nights, and that is all. There is no denying the fact that these two forms of worships have great importance during this month, but the matter does not end here. The Holy month of Ramadhan, in fact, demands from us more than that. Almighty Allah has said in the Qur'an:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُوْنِ (سورة الذاريات:٥٦)

And I did not create Jinn and mankind but to worship Me. (Az-Zariyat: 56)

In this verse Almighty Allah has said that the basic object of man's creation is that he should worship Allah.

Were the Angels not sufficient for this duty?

Some people, particularly those of modern outlook, feel that if the object of man's creation was only Allah's worship, then what was the need of creating man, as the angels have already been discharging this duty most efficiently. They are busy ceaselessly in glorifying and sanctifying Allah. That is why when Almighty Allah decided to create Hazrat Adam عليه السلام and informed the Angels of His decision about man's creation, the angels at once reacted to this, saying: Are you going to create man who will commit corruption and shed blood on the earth, while we are busy worshipping, glorifying and sanctifying you. In the same way even today some people are objecting to man's creation, if the only object of his creation is nothing but worship. The angels have already been discharging this duty.

This is no credit of the Angels

The angels are no doubt worshipping Almighty Allah, but their worship is totally of a different type from that which has been entrusted to man. This is because the angels, by their very nature, cannot defy nor abandon their worship, even if they ever try to do so. Allah has deprived them of the ability to commit sins. Neither do they feel hungry nor thirsty nor do they feel any urge for lustfulness. Not even the slightest thought of sin arises in their hearts, not to say anything of their actually committing or desiring to commit sins: That is why, Almighty Allah has not allowed any reward for their worship. So, if the angels are not committing sins this is no credit of theirs. When there is no credit, the reward of paradise, too, cannot be granted to them.

There is no credit of a blind man in protecting his eyes from vicious glances

For example, there is a blind man who has never in his life seen a film nor the Television, nor did he even cast a lustful glance on a strange woman. Now consider, what credit can go to him for refraining from these sins, when being totally blind, he has no power to commit these visual sins. On the other hand, there is another man who has sharp eyesight, yet he saves his eyes from falling on forbidden scenes despite the fact that he has an urge for that, simply for the fear of Allah. Both are refraining from sin, yet there is a world of difference between the two. The blind person has no credit because he is unable to commit sin but the man with sound and sharp eyesight deserves credit because he shuns sin despite being able to commit it.

This type of worship is not within the power of the Angels

It is no credit of the angels if they do not take food from morning to evening, because they do not feel hungry, so no reward can accrue to them for abstaining from food. As for man, he has been born with all these needs. He cannot do without food and drink, even if he attains the highest rank of Prophethood. Thus, the unbelievers raised this objection to the Prophet ﷺ

مَالِ هٰذَا الرَّسُوْلِ يَأْكُلُ الطَّعَامَ وَيَمْشِيْ فِي الْأَسْوَاقِ (سورة الفرقان:٧)

This means: What kind of a messenger is he that he eats food and walks in the markets.

(al-Furqan:7)

The Prophets also, like all other human beings, feel hunger and are required to satisfy this natural feeling. If a man is hungry but does not satisfy his hunger by eating food in response to Allah's command, as he had to do during the month of Ramadhan this is indeed a credit for him. That is why Allah said to the Angels that He was going to create a creature (man) who will feel hungry and thirsty, will have sexual urge and desire to commit sin, yet he will abstain from sins by remembering Allah's Commands. This action on his part of keeping himself away from sin and this devotion and worship will have credit and value in the sight of Allah. Allah has prepared for his reward and compensation a Paradise vast and spacious like the earth and the heavens. This is because this man feels an urge to commit sins and satisfy thereby his lust, yet he suppresses his desire for sins out of fear from Allah and respect for His greatness. As such devotion and righteousness are not possible for the Angels so it became necessary to create man.

The credit of Hazrat Yusuf عليه السلام

There is no Muslim who is not aware of the ordeal which Prophet Yusuf (Joseph) عليه السلام was ordained to face to resist the seduction of Zulekha (Queen of Egypt). According to the Qur'an Zulekha invited Prophet Yusuf عليه السلام to sin and the urge to commit sin arose in the hearts of both. The common people regard it as a short coming of Hazrat Yusuf, عليه السلام yet the Qur'an tells that despite the urge of sin he abstained from sin in submission to Allah's Command and out of fear of Him. There would have been no credit at all in Hazrat Yusuf's act of saving himself from Zulekha's seduction and in abstaining from sin, if he had been devoid of the urge, and capacity, for sin. The real credit lies in that a man resists all temptations and urges for sin in spite of the fact that he has full power and favourable circumstances to commit the sin.

Notwithstanding all these temptations and natural urges Hazrat Yusuf عليه السلام yielded to Allah's Will and said:"معاذ الله" Chapter 12 (Yusuf) verse no: 24 meaning: "I seek Allah's protection.

This indeed is the kind of worship for which Allah created man.

We have made a bargain for our souls

When the aim of man's creation is only worship, this demands that after coming to this world man should do nothing except worship the whole day and he should not be allowed to do anything else. In another place the Holy Qur'an has said:

إِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ (سورة التوبه: ١١١)

This means that Almighty Allah has purchased from the believers their souls and their wealth,

the price being Paradise in the Hereafter. (9:111)

Thus when our souls have been sold, they are not our property; they have been sold for a price fixed for payment. This being the case of our lives; if Allah had ordered us to do nothing but devote ourselves all day and night in prostration before Him, His remembrance and abstain from earning money, eating and drinking, this order would not have been unjust, because the very aim of creation is worship and worship alone.

One should sacrifice One's life for such a buyer

What a Generous buyer, Allah has purchased our lives and properties for a very generous price that is paradise, yet He is so Generous that instead of taking possession of this purchased property, He has entrusted it to our care and custody with permission to appropriate it to our advantage in the struggle of life with the only condition to pray to Allah five times and to shun certain things and acts. This is an example of great mercy and kindness of Allah.

Revert in this month to the basic objective of life

Anyway, what is the result of making other actions of life lawful? Allah knew full well that the man by engaging himself in worldly affairs negligence would gradually seize him, making his heart oblivious of the basic aim of life. To remedy this negligence and oblivion, Allah has appointed certain periods of the year for devotion and spiritual overhauling, the month of Ramadhan being one of these periods. Having devoted the eleven months of the year to worldly affairs like trade, cultivation, service, etc, the hearts become affected with slackness and forgetfulness with regard to the main object

of life viz. Allah's worship. Almighty Allah, therefore, appointed this one month of Ramadhan to work for the Hereafter to gain Paradise through fasting and devotion for which you have been sent to the world. Thus, let man devote himself in this month to the worship of Allah to efface, through repentance the effects of the sins committed during the eleven months of the year, to wash off the impurities and the negligence that may have found access to the hearts. It is for this duty of purification that this month has been appointed.

The meaning of Ramadhan

The correct pronunciation of the fasting month is Ramadhan رمضان with زبر sign on the letter م (meem). The real meaning of the word Ramadhan is 'scorching and burning'. The month was given this name because when the question of finding a suitable name was considered, the time was very hot and the sun was very scorching. The people, therefore, named it Ramadhan.

Get your sins pardoned

The learned theologians say that the name of Ramadhan has been given to this month, because by His mercy and kindness Almighty Allah scorches and burns the sins of His servants for which He has appointed this month: By devoting yourselves to the affairs of the world for the eleven months of the year you have committed some sins and negligence has crept into your hearts. Now is the opportunity to present yourselves before Allah and get your sins pardoned and your hearts cleaned of the layers of lethargy and negligence, to begin a new round of life. The Qur'an says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ (سورة البقره:١٨٣)

O You who believe! Fasting has been prescribed for you, as it was prescribed for those before you, that you may become righteous.(al-baqarah:183)

Thus the real objective of the Holy month of Ramadhan is to secure forgiveness of the sins committed during the year and clean the heart of the neglectfulness stuck to it and also to create righteousness in the hearts. When a machine has been operating for sometime it has to be serviced, repaired and cleaned. In the same way Allah has appointed the sacred month of Ramadhan for servicing and overhauling the human machine that is man. In this month man should give a new shape to his life.

Let this month be free from other engagements

Matters do not end simply by fasting and offering the *Taraweeh* Prayer. The month demands that man should make himself free from other worldly engagements, because they have been busy with these worldly affairs during the eleven months. This is the month to revert to the basic aim of man's creation. It is, therefore, necessary to devote to Allah's worship the whole month or the most possible part of it. For this man should prepare himself in advance and chalk out a programme for it.

The correct way of welcoming Ramadhan

Nowadays a new custom has sprung up in the Islamic world which originated in the Arab countries, particularly Egypt and Syria and spread in other countries

including our own homeland of Pakistan. This consists in holding gatherings before the commencement of Ramadhan under the name of "gathering to welcome Ramadhan". In these gatherings the Qur'an is recited and speeches are delivered, letting the audience know that "We are welcoming Ramadhan". This keen interest in welcoming Ramadhan is indeed very nice and commendable, yet when it is exaggerated then after sometime it turns into *Bid'ah* (innovation). The real way of welcoming Ramadhan is to amend and change one's daily routine so as to be able to devote the major part of one's time to the worship of Allah. This has to be arranged before the start of Ramadhan. If one is not able to devote the whole of one's time to worship in Ramadhan, one should decide which of his activities he can totally give up and defer or reduce to the possible minimum for the sake of this month. This is the right way of welcoming Ramadhan by following which one can secure the true spirit of Ramadhan and its blessings and inner spiritual illuminations; otherwise this Holy month shall come and pass away without any true benefit from it.

A step beyond Fasting and *Taraaweeh*

When you have freed yourself from other usual engagements for the sake of Ramadhan, then plan as to how you shall utilise this spare time. So far as fasting and *Taraaweeh* prayers are concerned, the people are well aware of their importance and rituals. There is another aspect to which attention needs be invited.

A man who has the slightest vestiges of belief in his heart, feels the honour and sanctity of Ramadhan. This urges him to devote himself more and more to Allah's worship and to offer more of optional prayers. It is a

common experience that those who do not visit the mosques even for the five time prayers during the other months of the year take part in the daily lengthy *Taraweeh* prayers during Ramadhan. This is nothing but a blessing of this month that people devote themselves to prayer, rehearsals of the sacred names of Allah and the recitation of the Holy Qur'an.

Pass one month in this way

There is, however, one item more important than all these optional prayers, rehearsals and the recitation of the Holy Qur'an, etc., to which attention is generally paid. All of us should avoid committing sins in this month by protecting our eyes, ears, tongues from seeing, hearing, and tasting forbidden things and shunning altogether disobedience to Allah. If you have passed this blessed month sinlessly, you deserve congratulation and this month will prove a blessing for you. We remain involved in sins during the eleven months of the year; let us keep ourselves away from sins in the ensuing month of Allah by avoiding disobedience to Him telling lies, backbiting and casting lustful glances on forbidden sights. So do not misuse your ears during this month, nor take bribe, nor deal in interest. Shun these sins at least during this sacred month.

What kind of Fasting is it?

You are fasting in the month of Ramadhan no doubt with great interest and enthusiasm, but have you understood the meaning of fasting? Fasting means avoiding food, drink and satisfaction of (lawful) sensual desires, even though these three things are lawful during non fasting days and hours. During the fasting hours you are giving up these lawful things and acts, but how is it

that one indulges during this month in acts which have been forbidden for all times, e.g., telling lies, backbiting, casting sinful eyes. It is a pity that all these sins are being committed freely during fasting and just to pass the time fasting men are enjoying dirty film shows. What kind of fasting is it that you have given up what is lawful but are indulging in what is unlawful in all circumstances? There is a Hadith of the Prophet ﷺ to this effect: Allah says that He has nothing to do with a fasting person who gives up food and drink but tells lies during fasting. What credit does such a person take from abandoning food and drink when he does not give up telling lies?

The reward for Fasting goes waste

It is true that the fasting accompanied by sins is valid according to the rules of the *Shari'ah.* If a religious ruling is obtained on such fasting the Mufti will declare it valid and it is not necessary to offer a compensatory fast. Despite this, the reward earned by such fasting goes waste, because the man who is fasting did not acquire the spirit of fasting.

The aim of Fasting is to light the candle of *Taqwa* (righteousness)

I have recited the following verse of the Holy Qur'an:

يَٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ (سورة البقره: ١٨٣)

This means: O you who believe: Fasting has been prescribed for you, as it was prescribed for those before you, that you may become righteous. (2:183)

Now we have to see how righteousness is generated.

Fasting is a step-ladder to Righteousness

Some men of religious learning have said that fasting generates *Taqwa* (righteousness) by crushing the animal instinct in man. If a man remains hungry his animal devices and urges will be crushed. This in turn will suppress the urge to commit sins.

Our Maulana Hazrat Ashraf Ali Sahib رحمة الله عليه has said: It is not a question of crushing the animal instincts. The truth is that if a man observes the fasts with its proper etiquettes and discipline, this will itself become a grand step-ladder to righteousness. What is the meaning of *Taqwa*? It means refraining from sin by visualizing in one's mind the greatness and grandeurs of Almighty Allah. That is, man should think that he is a servant of Allah and Allah has His eyes on him, and that he has to give an account of his deeds before Allah. This indeed is *Taqwa* when a man gives up sins with this background. Allah has said:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوٰى (سورة النازعات : ٤٠)

This means: And for him who fears to stand before his Lord and restrains his soul from lust...(An naazi'aat: 40)

This verse clearly brings out the meaning of *Taqwa*.

My Master is Watching me

Fasting is, therefore, the best discipline and training for acquiring *Taqwa*. However, sinful and wrongdoing may a man be, after having observed the fast, he goes through many hardships. It is a very hot summer day; he feels very thirsty; he is all alone, the door is closed with a latch; there is a refrigerator in the room with ice-cold water. The soul within the body is urging the thirsty

fasting man to take a few draughts of this soothing water to quench his thirst when there is none to see this and curse him for breaking the fast and the people around him will still take him to be a fasting man. Notwithstanding this he does not break his fast for the only reason that he firmly believes that his Master and creator Allah for whose pleasure he is fasting is watching him.

I Alone shall recompense him for his fasting.

That is why Allah has said:

الصوم لی وانا اجزی به

(Tirmidhi Book of fasting, Hadith no: 764)

This means: Allah says that the fast has been observed for My sake and I shall recompense for it.

About other deeds Allah has said that He shall compensate for them ten-fold, seventy-fold, one hundred-fold, so much so that the compensation for charity is seven hundred times, but about fasting Allah has said: I shall personally recompense for it, because the servant has observed fast for Me alone. Inspite of severe thirst and inspite of all facilities available to quench the thirst, there being none to watch him, the servant of Allah did not drink water because he believed that one day he will be brought before Allah to give an account for his deeds. This feeling and belief is *Taqwa*. Thus fasting is a form of *Taqwa* and also a step - ladder to achieve *Taqwa*. Allah has, therefore, said that He has prescribed fasting to provide a practical training to practise *Taqwa*.

This Training Course shall not be completed otherwise.

When you are receiving this practical training through fasting, you should improve it and take it farther and farther. During the fasting days you refrained from food and drink only for fear of Allah although you badly needed food and drink. you should follow the same course in your other transactions of life. When you feel tempted to disobey Allah and violate His commands for some worldly gains, the fear of Allah should deter you from disobeying Allah. Thus during the month of Ramadhan you are undergoing a training course and the discipline learnt during this course should control your activities during your ordinary walks of life, otherwise the training will go waste.

As if you have installed an Air-Conditioner of fasting but. . . .

Prevention is as necessary as medical treatment. Allah prescribed fasting for you to generate in you *Taqwa*, but *Taqwa* will be generated only when you refrain from sins and disobeying Allah. This is just as the Air-conditioner cannot make the room cool unless the windows and doors etc. are kept closed. Exactly similar is the Air-Conditioner of Fasting which will bring you the cool air of *Taqwa* only when the windows and doors of sins and evil deeds are kept closed. What benefit can you get from fasting which is not protected from sins, wrongs and vices?

The real objective is "Obeying Commands"

The wisdom of crushing the animal instincts during Ramadhan by fasting is a secondary objective. The primary objective of Fasting is the obeying of the commands of

Allah and His Prophet ﷺ when you take food in obedience to Allah's command it is *Deen* (faith) and when you refrain from taking food in obedience to Allah's command it is also *Deen* (faith). Almighty Allah has given us a wonderful programme for fasting. He has prescribed fasting during the entire day for which He has commanded to break the fast promptly at sunset which is *Mustahab* (desirable); but undue delay in breaking the fast is an undesirable act. This shows that the real spirit of fasting is obedience to Allah.

You disobeyed My Command

It is very bad to be greedy for anything in the ordinary circumstances of life, but when Allah commands His servants to be greedy, then greed becomes enjoyable and desirable. A poet has expressed this idea as under:

چوں طمع خواہد ز من سلطان دیں
خاک بہ فرق قناعت بعد ازیں

When the Sultan of *Deen* Himself demands that I should be greedy for anything, then the quality of contentment becomes condemnable and undesirable. This brings out the wisdom in the command for hastening in breaking the fast. If one puts into one's mouth before sunset even a particle of food, the command declares it to be a sin, such as deserves to be expatiated with penalty. For example, the sun sets at seven p.m. If one puts into one's mouth a single grain at six past fifty-nine minutes apparently there should be no deficiency in the fasting. But according to the injunction of the *Shari'ah* this intentional breaking of the fast earlier only by one minute entails a penalty of sixty days continuous fasting. The reason for it is really not the eating of a grain only one minute before the prescribed hour but it is a penalty for violating the divine command. So it is

disobedience that is at the bottom of the punishment.

Hasten in Breaking the Fas.

No sooner does the sun set, than the command is to break the fast, as undue delay is a sin. Why is it so? The same dis-obedience!

To delay in taking *sihri*, (the pre-dawn meal) is better.

The command about *Sihri* is that it is better to take it at the latest within the prescribed time. To hasten it is against the *Sunnah*. Some people take *Sihri* at mid night and go to sleep. This habit is totally against the *Sunnah*. It was the practice of the noble companions of the Holy Prophet ﷺ to be eating sihri till the last minutes of the appointed time. The reason for this is that not only is it permitted but it is also commanded to do so. In following this practice lies the obedience to Allah and His Messenger. To effect any change in the programme of fasting drawn up by Allah is not allowed. So the formula is to do something when Allah and His Prophet ﷺ command it to be done and to refrain from it when they command that it should be stopped. Hakeemul Ummah Maulana Ashraf Ali Sahib رحمة الله عليه used to say that it is against obedience and submission not to eat or eat less when Almighty Allah commands His servants to eat to their fill. Neither is eating important nor abstinence is important; what is really important is obedience and submission to Allah's command and will. So avoid effecting any change in the programmes prescribed by Allah and His Prophet ﷺ.

Try to pass one month without committing sins.

If you are fasting, you must take care to save yourself from sins. This includes protecting the eyes, the ears and the tongues from misuse. The blessed saint once advised a very unique and effective way of shunning sins. He advised to seduce our souls by inducing them to abstain from sins during the month of Ramadhan with freedom to do whatever they wished to do in the rest of the year. This scheme, says the saint, is sure to put the person concerned on the right path during the rest of the year, rather the whole life. Let every man take a stock of his condition and resolve firmly that during this holy month, avoiding totally the misuse of his eyes, ears and tongue. What sense is there that a man is fasting and yet is engaged in forbidden sensual enjoyments.

The Importance of lawful means of sustenance during this month.

Another matter which our holy saint emphasizes in the arrangement for lawful income and sustenance during the month of Ramadhan. Let it not happen that you are fasting for Allah and breaking the fast with unlawful items of food, or food procured out of bribe, interest money or otherwise forbidden sources of income. So take special care to protect yourself and your family from forbidden income at least during this month and pray to Allah to help you in this matter.

Shun forbidden sources of income.

There is a group of men whose basic source of income is, thank God, lawful and not unlawful, except that on account of carelessness some unlawful items find way to their income. It is not difficult for such men to abstain from

unlawful money if they pay a little attention and take care to keep away from unlawful income. Allah has declared that this is a month of patience and perseverance, consolation, mutual sympathy and fellow-feeling. Yet instead of all these virtues the business community begins to fleece the general public with relentless profiteering. They begin to hoard their merchandise to raise the price during Ramadhan. They should refrain from such un-Islamic rather, inhuman practices and dirty tricks at least during this sacred month.

What to do if the entire income comes from unlawful sources?

There is a group of men whose income comes from entirely unlawful sources. For example, they are serving in organizations like banks and insurance companies, etc. what should such men do in this month? Dr. Abdul Hai Sahib رحمة الله عليه has suggested a way out for every man. If possible he should take leave in the month of Ramadhan and do something to procure lawful income to meet the expenses of this month. If this too is not possible, he should borrow money from someone for this purpose with a firm resolution to maintain his family in this month only with lawful money. He can do at least this much.

It is easy to avoid sins.

I want to point out that people pay much attention to optional and other forms of prayers and worship during Ramadhan but they hardly take care to protect themselves from sins, although Almighty Allah has provided facilities during this month for men to keep themselves away from sins if they so desire. In this month Satan is imprisoned and put under chains and fetters, with the result that the door of satan's seduction is closed. So it becomes easy to

abstain from sins.

Refrain from anger during Ramadhan.

The third problem closely connected with Ramadhan is to protect oneself from anger. There is a hadith of the Holy Prophet ﷺ saying: This is the month of sympathy and cooperation with one another. Everyone should, therefore, avoid anger and the sins and crimes that are commutted during fits of anger, e.g., quarrels, fighting, exchange of hot words and abusing one another during the month are very common. In a hadith the Holy Prophet ﷺ has gone to the extent of saying:

وان جهل على احد كم جاهل وهو صائم. فليقل اني صائم

(Tirmidhi, chapter on Saum, Hadith no: 764)

That is, if anyone behaves with you indecently and rudely, tell him that you are fasting and I am not prepared to fall out with you and fight with you neither with my tongue nor with my fist. So avoid anger. These are all basic items of dealing.

Indulge more in optional worship during Ramadhan

So far as optional worship is concerned all Muslims know that fasting and *Traweeh* prayer are very necessary. There is a special affinity between the recitation of the Holy Qur'an and the month of Ramadhan. That is why the Holy Prophet ﷺ used to recite the Holy Qur'an completely to Angel Gibreel عليه السلام in the month of Ramadhan. The Muslims should therefore, devote themselves in this month to the recitation of the Qur'an to the best of their capacity. They should also be remembering Allah with

their tongues while sitting, walking and during all their movements. In addition to this they should also likewise rehearse the third Kalimah:

سبحان الله والحمد لله ولا اله الا الله والله اكبر

They should also rehearse the sacred *Darud* and the *Istighfar* with the same regularity and continuity. Take part in optional forms of worship as best as you can. In other days of the year man does not get opportunity to offer the *Tahajjud* Prayer, but in the month of Ramadhan this opportunity is available. During Ramadhan a man has to get up for taking *Sihri* food. He should get up a bit earlier and make it his routine to offer the Tahajjud prayer before taking *Sihri*. He should also offer his prayers with the *Jama'at* (congregation) and with rapt attention, concentration and submission to Allah. It is necessary to discharge all these duties during this month, which form the distinctive activities of the month of Ramadhan. Yet it may be stated again by way of emphasis that the most important of all things is the anxiety to save oneself from sins in this holy month.

May Almighty Allah help us in doing all good deeds and enable us to benefit from the lights and blessings of this sacred month. ***Aameen!***

وآاخر دعوانا ان الحمدلله رب العلمين

Series 6

FREEDOM OF WOMEN: A DELUSION

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The modern culture and civilisation have a queer philosophy. If a woman is preparing food in her house for her husband and children, this is retrogression outmodedness. If the same woman becomes an, air hostess and serves the passengers becoming a target for their covetous glances, this is called freedom and modernism. If a woman stays in her house and manages the household affairs for her parents, sisters and brothers, this is called captivity and disgrace. On the other hand if she takes the job of a sales-girl in a shop and attracts the customers with her bewitching smiles and serves humbly her officers in an office is freedom and an honour. This is all condemnable.

FREEDOM OF WOMAN A DELUSION

الحمد لله نحمده و نستعينه و نستغفره و نؤمن به و نتوكل عليه و نعوذ بالله من شرور انفسنا ومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهدان لا اله الا الله وحده لا شريك له ونشهدان سيدنا و نبينا ومولانا محمدا عبده ورسوله

اما بعد:

فاعوذ بالله من الشيطان الرجيم. بسم الله الرحمٰن الرحيم

وَقَرْنَ فِيْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُوْلٰى (سورة الاحزاب:٣٣)

امنت بالله صدق الله مولانا العظيم وصدق رسوله النبى الكريم ونحن علىٰ ذالك من الشاهدين والشاكرين والحمد لله رب العالمين

All praise is to Allah. We praise Him and seek His help and His forgiveness and we believe in Him and rely on Him. We seek refuge with Him from the mischief of our souls and the vices of our deeds. There is none to lead him astray whom Allah guides and there is none to

guide him whom Allah lets go astray. I bear witness that there is no God but Allah alone and that He has no partner. I also bear witness that our Sire, and our Prophet and our Master, Muhammad is His servant and His Messenger. Stay in your houses and do not make a dazzling display (of your charms) as that of the days of Ignorance of old. (Al-Ahzab : 33)

Today's Topic.

My respected brothers and sisters:

The topic of taday's discussion is "The importance of *purdah* (veil). It is proposed to consider what are the injunctions of the Qur'an and the *Sunnah* about *purdah* for women folk and what is their importance.

Before embarking upon a detailed discussion of this topic, I invite your attention to an important point which consists in this question: Why is *Purdah* necessary for women and what are the injunctions of the *Shari'ah* about it? It is not possible to grasp this point thoroughly unless one understands the basic aim of women's creation and their appearance in this world.

You may inquire about the aim of women's creation from their Creator (Allah).

In a spate of western propaganda it is said everywhere that Islam has stifled women under *Purdah* and has imprisoned them within the four walls. The reason of all this propaganda is that the propagandists do not know the basic aim of women's creation. The truth is that it is Allah who has created this universe and its main inmates men and women both. If there is anyone who does not believe in this bare truth, then it is difficult to guide him on the right trend

of thought. If, on the other hand he believes that Allah and Allah alone is the creator of all things on this earth, including men and women, he can very well ask Allah for an answer as to why He created men and women.

Men and Women are two different sexes.

A great hue and cry is being raised now-a-days that women should also work side by side with men. In the zeal of their ceaseless propaganda, they have failed to reflect that if men and women were created for doing the same kind of work why was it necessary to create them with different physical characteristics and bodily constitutions. Who can deny the fact that men and women have different bodily systems, habits, sentiments, susceptibilities and mental trends. Allah has created each sex with different constitutions. To declare that there is no difference between men and women is self-deception and revolt against nature, because it is disbelieving our eyes and our senses. The difference between the physical constitution and sentimental trends of each cannot be effaced by artificial means, i.e., by putting on the same dress, having the same hair-style. The fact remains that the difference between men and women is too palpable to be denied and too real and true to be ignored.

The means to put a question to Allah are His Prophets.

As already pointed out it is the Creator Himself who can tell for what purpose He created men and women and one can approach the creator for an answer through His Prophets, the last of them being Prophet Muhammad ﷺ.

Two branches of Human life

It appears, without any shadow of doubt, from the teachings of the Holy Qur'an and the Holy Prophet ﷺ that human life stands divided into two branches, viz., the indoor affairs and the outdoor affairs. Each branch is complimentary to the other. It is not possible to lead a balanced and moderate life without taking into account, and meeting the requirements of both the branches of life. It is equally important and necessary to plan and procure the indoor as well as the outdoor demands of life. Man's life can be stabilized and regulated with the help of these two branches. If one branch is ignored or preferred to the other, life will get shattered, disorganized and unbalanced.

Distribution of duties between men and women

Allah has distributed the duties between two sexes in such a way that men have been made responsible for outdoor duties, e.g. earning livelihood and looking after political and social affairs and women have been made responsible for all indoor duties. If an intelligent survey is made of the natural peculiarities of man's creation it will have to be admitted that there can be no better arrangement of the distribution of duties between men and women. None can deny that in physical constitution man is stronger than woman. Outdoor work demands more strength and endurance which has been bestowed upon man. Outdoor duties demanding physical and muscular strength can be discharged efficiently only by man power and not by woman power. As regards indoor duties which are easier and which require less physical strength have been rightly entrusted to women.

A woman should take charge of household duties

The Qur'anic verse which was quoted in the beginning contains a divine command addressed direct to the sacred wives of the Holy Prophet ﷺ and indirectly to the entire community of Muslim women. The command is:

وَقَرْنَ فِي بُيُوتِكُنَّ

That is: (O wives of the Prophet ﷺ!) stay in your houses.

This does not mean to say that women should not go out of their houses, except in emergent conditions. The verse points out to a basic truth to the effect that women should stay in their houses and look after all indoor household affairs.

Distribution of duties between Hazrat Ali رضی اللہ عنہ and Hazrat Fatimah رضی اللہ عنہا

Hazrat Ali رضی اللہ عنہ and Hazrat Fatimah رضی اللہ عنہا had distributed their duties in such a way that Hazrat Ali رضی اللہ عنہ performed the outdoor duties and Hazrat Fatimah رضی اللہ عنہا looked after the indoor affairs, such as sweeping the house, grinding grain for flour, bringing water and cooking food.

What was the temptation in driving women out of the house?

In the present-day society a clean social living has no value, immorality and shamelessness are considered the final objective instead of modesty and chastity. In such an atmosphere not only will *purdah,* modesty and distribution of duties between man and woman be considered to be unnecessary but they will be considered

as an stumbling block. Thus when in the West a storm raged of getting rid of all moral values, man considered women's stay in the house to be a double calamity. On one hand, his sensuous tendency urged him to enjoy a woman at every step without accepting any responsibility for her and on the other hand he regarded the maintenance of his legal wife as a burden for him. The clever solution which he found out for both these calamities was given the innocent name of "the movement for women's Emancipation". The woman was befooled by teaching that she had so far been a captive within the four walls of her house. Now has come the time of her freedom. She should get out of this confinement and take part in every task of life side by side with man. She should take equal part in the struggle of life including political and governmental responsibilities of which she had so far been deprived and that international honours and dignified offices were waiting for her.

Being charmed by these bewitching slogans the poor woman came out of her house. By means of full-throated propaganda and all forms of publicity campaigns she was duped into the belief that she had today been liberated from centuries' old slavery and that her ordeals have come to an end today. Under cover of these enchanting slogans she was dragged to the roads, made clerks in offices, was appointed as private secretary to strange men. She was "honoured" with the posts of steno-typist sales girls, model girls. By disgracing each of her limbs in the open markets, the customers were invited to patronise particular trade centers and shops. That woman whom nature had granted honour, grace, dignity of character, modesty and chastity, now became a show-piece for commercial firms and a source of recreation for men to relieve them of their tiredness.

Woman has been entrusted today with every kind of menial work.

While claiming women's emancipation, it was promised that after bestowing upon her freedom the doors to the chambers of politics and government are being opened for her. Now just consider how many women have been appointed in the Western world as Presidents, Prime ministers, ministers, Judges or other high posts. If statistics are collected, the number of such fortunate women will be only a few in one lakh. After allotting some respectable posts to a few women, the rest, their number running into millions, have been dragged mercilessly on to the roads. This is the most painful aspect of the fraud of women's emancipation. If you go to Europe and America you shall see that all menial and third-grade work has been entrusted to women, as waitresses in restaurants, maid-servants in hotels to clean travellers' rooms, change their bed sheets and serve as room attendants. Men are seldom seen doing this work. It is exclusively women who are working as sales-girls, in shops and as receptionists at the gates of offices. It is generally the weaker sex that is working as waitresses, clerks etc., after having been liberated from the four walls of their houses. What a pity!

A Queer Philosophy of the modern Civilisation

A strange philosophy has been imposed on the minds of people with the power of propaganda that it is a matter of confinement and disgrace for a woman to discharge household duties in her house for the sake of her husband parents, brothers and sisters and her children. On the other hand if the same woman cooks food for strange persons, serves them as a waitress or hostess in hotels,

ships, attracts customers in shops with her smiles and serves her officers in offices with humble submission, then all this means freedom and honour for her. How sad!

It is the greatest irony of fate that even after discharging disgraceful and hard duties for earning a living, the woman has not been relieved of the duties of her household affairs which still lie on her weak shoulders. In Europe and America the majority of women, after their outdoor duties have on arriving home, to perform the duties of cooking food, washing utensils and doing sanitary work in their houses.

Is this half population Idle?

In support of the action of driving women out of their house for outdoor work a routine argument is put forward that we cannot let half of our population remain idle in a period of nation -building and development.

This argument is submitted with such gusto as if by providing employment to all labourers, they have reached the final limit of employment at least to the extent of the male population. Now we have reached, so to say, a stage in which not only is every one employed, but vast vacancies are waiting for the available manpower in the country.

Such things are being said in a country in which highly qualified males are roaming about on the roads in search of jobs. If a post of a peon or driver falls vacant tens of graduates apply for such jobs and similarly tens of M.As and Ph.Ds. apply for clerical posts when vacancies arise. First try to provide employment for the half male population in the work of nation-building and development, before thinking whether or not the half population consisting of the females is idle.

The Family system has been totally shattered today.

Almighty Allah created a woman to look after her household affairs, to manage them and stabilize the family system. As soon as she went out of the house, it had to be locked because both the parents are out on their jobs the children in their schools or nursaries. The family system is thus totally shattered. Woman was created to remain in the house to look after its affairs and to bring up the children in her affectional lap. The mother's lap is the first training school for her child. It is there that the child learns the principles of morality, character and living. This parental care and love are not available to children of to-day in the Western countries and the family system has been totally shattered. The husband and wife are working in different places in an atmosphere of free society and they have no contact with each other during their working hours. Sometimes this mode of working serves to weaken their relations as husband and wife, giving rise to unlawful contacts with strangers. Ultimately this leads to divorce, in turn, and destruction of the home.

Gorbachev's Opinion about women.

If I had said these things myself, one would have charged me with partiality. The last President of the earst-while USSR Mr. Mikhael Gorbachev, wrote a book a few years' ago entitled "Prostrika". This book has become famous all over the world and is available in Printed Form. Mr Gorbachev has provided in his book a chapter on "Status of Women". In this chapter he has written in clear words:

"The woman in our Western society was driven out of the home. As a result of her expulsion from the home we gained some economic benefits in the form of some

increase in production, because men and women are both working. Despite this increase in production its inevitable result was that our family system was shattered. The loss sustained by this destruction of the family system is more than the gains obtained from increase in production. I am, therefore, going to launch in my country a campaign in the name of Prostrika: The basic objective of this campaign is to think how we can bring back to her home the women who has gone out of her home. We have to think about this, otherwise the entire nation will be destroyed. Mikhael Gorbachev has written these words in his book which is easily available in the market, and which can be seen by anybody.

Money in itself is nothing.

The basic cause of the destruction of the family system is that we failed to understand the object of women's creation. Allah created women to establish and maintain intact the household management and the family system. The gist of all the efforts of today's economic and social planning converges on the largest monetary gains. But look! Can this money by itself provide any benefit? If you are hungry and have money with you, can you satisfy your hunger by eating this money? Money in itself is nothing unless you purchase with it the necessaries of life to meet your real needs.

Today's profitable business.

In the near past the details of a survey were published in a magazine which studied as to which is the most profitable business in the world. The survey has reported that the most profitable business in today's world is that of a "model girl". A model girl submits herself for

different naked poses being taken of her body for advertising purposes and for this the girl charges 25 million dollars as her wages for only one day. This woman today has become a merchandise for sale to be used by the capitalist according to his desire. This is because after going out of her house the woman has lost her respect, dignity and status.

An instructive story of a Jew.

It is related from a saint that once upon a time there lived a very rich Jew. In those olden days people used to deposit their money in underground cells. This Jew had amassed in this cell heaps of gold, silver and other valuables. Once the Jew entered his underground cell to inspect his treasure secretly, without informing the guard appointed for this purpose of this secret programme. He did this to see if the guard was misappropriating the treasure. The door to this cell was such that it could be closed from inside but could not be opened from inside. The Jew entered the cell and closed the door from inside without thinking how he could open it, as the door could be opened only from outside. The guard at the door thought that the cell was closed and safe. He had no idea at all that the owner of the treasure was inside the cell. After having inspected the treasure, when the owner came to the door, he found no way out and remained imprisoned there. After sometime he felt hungry and thirsty, but there was no food and no water, although there was gold and silver in abundance. During the night he wanted to sleep, but there was no bedding, although there was gold and silver. The result was that he remained alive there as long as he could do without food and water, then he died helplessly in the cell. The gold and silver heaped there could be of no avail.

This money is not in itself, of any use and gain to man, unless it is used to purchase the necessaries of life, and the monetary and the economic systems are planned and run on the right lines.

Money will increase in its count only.

The contemporary world says that if we drive the women out of their houses, we will get workers who in turn will raise production, and increase in wealth. To some extent it is correct that the wealth will increase only in count, but your family system will be totally shattered, resulting in closing the door to national progress. How tremendous is this loss?

What is the objective of earning money?

In the Qur'anic verse: وَقَرْنَ فِي بُيُوتِكُنَّ (stay in your houses), Allah has pointed out that He has created women to render the most important service of establishing and stabilizing the family system and managing the affairs of her household. There is absolutely no sense in the attitude that the entire attention is being laid to outdoor work at the cost of the safety of the household and the family system. Is it not a fact that man earns money for the purpose of making his household restful and comfortable? If this is not achieved and the peace of the home has been sacrificed at the altar of money, this hard-earned money is useless, whatever its quantity. It is absolutely worthless.

The child needs its mother's care and affection.

Allah has created women to take over the duties of bringing up and training the children on the right lines and putting them on the right trend of thought. That is why Allah has put in the heart of the mother more love for the

child than in that of the father, although the child belongs to both, when the child feels some discomfort he will at once call its mother and not its father, wherever she may be, because the child knows well that it is its mother who can remove its discomfort. The child is brought up in the shadow of this affectionate relation. It is not possible for a father to breed and bring up his child without the assistance of the mother. Actual experiment will support this statement. Nowadays people submit their children to nurseries for their upbringing. Remember that no nursery can provide the child with a mother's care and affection. The child does not stand in need of an institution like a poultry farm, but instead, the child needs the mother's care and love to ensure the provision of this care, love and affection, it is imperative that the mother should take charge of the management of the household. If a women is not doing this, she is rebelling against nature. The result of this rebellion against nature is the same which is before our eyes today.

The basis of great achievements is the "Home"

Allah has said in His Book, the Qur'an, fourteen centuries ago وَقَرْنَ فِي بُيُوتِكُنَّ (Stay in your houses). The "Home" alone is your world, your Hereafter and your life. O Women! Do not think that as man is doing great deeds outdoors, you too can do the same by going outdoors. You should think that the "home" is the foundation of all great deeds. If you breed and bring up your children in the right way sow the seeds of Iman (faith) in their hearts and generate Taqwa in them, then this achievement of yours will be much greater than the so-called great deeds done by man by going outdoors, because you have brought up and trained a child on the path of *Deen*.

The anti-propaganda and blind following of the West have begun to eradicate gradually the care of the women in our society for the religious training of their children. In such a situation those women who confined within their homes also sometimes begin to think that the people are right in saying that they have been confined within the four walls of their houses and those women who have gone out of these four walls are perhaps more advanced and progressive than they themselves. At any rate, bear in mind that the services which these 'confined' women are rendering within the bounds of their houses have no substitute and those valuable services cannot be rendered by going outdoors to work in market places and shops.

Contentment and comfort lie in *Purdah*.

Women should never think that the *Purdah* is a source of inconvenience to them. To be under *Purdah* is a part of women's nature. The very meaning of the word *'Aurat* which is the Arabic equivalent of the word women is something which requires to be kept concealed. This is women's nature and if nature is distorted, then there is no remedy for its reform. The contentment and comfort to be received in living within *Purdah* cannot be received from a life without *Purdah* in which women are exposed to public gaze. The protection of the *Purdah* system is therefore, an assential part of modesty and chastity.

The condition of women's hair on their heads.

It seems that the eyes of the Holy Prophet ﷺ were seeing clearly todays conditions of life. He is reported to have said in a Hadith: In the days close to the Day of Judgment there will be women the hair on whose heads will be like the humps of camels. He made this prophesy

at a time when none could think of such a hair-style. Now see for yourselves that women are now dressing their hair like the humps of camels.

They are naked, although they are putting on clothes.

The Holy Prophet ﷺ is also reported to have said that although they will be wearing clothes, yet they will not fulfil the condition of concealing the body. This is because the clothes will be either so thin or of tight - fitting that all the contours of the body will become apparent and visible and all this is the result of disappearance of modesty and shame. It could not be imagined in the past that women would ever wear such clothes, because then they had the sense of modesty. It could not be imagined in the past that women would ever wear such clothes, because then, they had in their hearts sense of modesty and shame. She had a natural aptitude not to wear such clothes. Women are nowadays putting on clothes from which their breast, neck, arms all appear to be naked. What kind of clothes are these that instead of concealing the body, they are making certain limbs of the body more prominent.

A flood of mixed social gatherings.

During marriage celebrations, senses of shamelessness are seen even in those families that claim to be religious-minded and whose members sit in the first row in the mosque to offer prayers. Just visit a marriage ceremony of their family and see what is happening there. There was a time when none could imagine that there would be a mixed gathering of men and women in marriage parties. Now there is a flood of such gatherings in which women participate, well embellished with

make-up and attractive precious garments and ornaments with no regard for *purdah*, modesty and shame.

Why should there be no disorder?

Not only this but video films are being made of these parties so that those who could not enjoy these scenes because of their absence could be enabled to enjoy them later on with the projection of these films. All these sins are being committed, yet those concerned are looked upon as pious and religious. They do not show the slightest abhorence for such activities, nor does in their hearts arise any motive to discard these open vices. Now think! Should this open atrocity not beget disturbance disorder restlessness and lawlessness in the society, as we now see everywhere? Everyone's life, property, peace and honour is at stake. After all, it is Allah's great mercy and it is a blessing due to the Holy Prophet ﷺ that punishment is not being inflicted upon us to destroy us all. Our deeds do deserve such punishment- God forbid.

We are pushing our children down into the abyss of Hell.

All this is the result of the carelessness and negligence and the insensibility of the elders that they take no exception to the behaviour of their children to control them. Their children are hastening towards Hell and there is none to hold them back. They do not realize at all that they are pushing their children down into the abyss of Hell. When asked to check their children they take no notice on one plea or another and surrender themselves totally to their younger generation.

Matters have not yet gone out of control.

Matters have not yet gone out of control. Even now if the heads and controllers of the households resolve firmly against certain deeds namely, that they will not allow mixed gatherings in their houses; there will be no celebrations without *Purdah* among the females, nor will they allow the making of video films, the onslaught of lewdness and shamelessness can be held in check. Fear the time when a well wisher shall try to remedy this situation but he will not succeed. If not all, at least those families who think that they are religious-minded and followers of Islam should firmly resolve that they shall not allow these mixed and out of *Purdah* gatherings.

Boycott such Gatherings.

Our elders did not teach us to resort to boycott, but sometimes situations do arise when decisions of non-cooperation and boycott have to be taken by men to have their demand accepted. If you do not participate in a mixed gathering people will complain against you. You are advised to take no notice of their complaint when they take no notice of your advice to shun sin. If you are a *Purdah* observing lady and they want to invite you to a marriage ceremony why do they not make arrangements for *Purdah*. If they have no consideration for your preference and choice reject their invitation outright as attendene in such gathering is not a binding. This flood of lewdness and shamelessness cannot be stopped, unless the women take a firm resolution to stop it. Think as to how long you will be yielding to them in flouting the injunctions of Islam and let this flood go unchecked.

How long will you go on cooperating with the worldly people?

Hazrat Maulana Muhammad Idrees Sahib Kandehlawi رحمة الله عليه was a great saint of his time. In those days in the drawing rooms people used to sit on carpeted floors and the same sitting arrangement was in the drawing room of this pious saint. The women of his household suggested to the Maulana to replace this old fashioned sitting system by sofa set seats. The Maulana did not approve of the idea and preferred the same old-fashioned arrangement which, he said, was comfortable for him. The women argued with the Maulana to adopt the changed fashion of the time for the sake of his visitors. To this arguments the Maulana gave a unique reply. He said: What good turn did anyone listen to my advice and improve the way of his life? If they did not have any regard for me why should I have any regard for them?

Do not mind the people of the world if they do not care for your advice.

Why do you have regard for those who do not have regard for your *Purdah* system and your other religious ways of life.

If a woman without *Purdah* comes to the sitting arrangement made for the exclusive use of female guests and does not appear before the male guests, there is no harm for her. On the other hand if a *Purdah* observing women clad in her-veil appears among the male gathering, it is regarded as something highly objectionable. If you attend a party of mixed gathering only because the host shall be displeased with your absence, then is it not your right also to express your displeasure on being invited to a mixed gathering? Bear in mind that unless such retaliatory attitude

is put to practice, this flood of lewdness and shamelessness cannot be stopped.

Expel these men.

Even parties where separate sitting arrangements are made for men and women, men encroach upon the tents reserved for women and try to be free with the female guests and the advantage of separate arrangement is lost. Why do women on such occasions not stage a protest against the male intruders and demand their expulsion?

Dacoity is being committed against *Deen*, yet there is complete silence

It is a common occurrence on occasions of marriage celebrations that causes of complaints among the guests and the hosts concerning want of due attention and regard, etc. leading to bitterness. If you do not make complaints and protest on such occasions, there is no objection but it is highly objectionable for you to be silent when your *Deen* is being flouted and dishonoured. The *Deen* calls upon you to stand up and protest vehemently against the violation of the religious injunctions and orders. The growing onslaught on religion cannot be stopped unless a joint campaign is launched against this onslaught.

Be ready to face divine vengeance

This flood of shamelessness cannot be eliminated unless those who claim to have some regard for religion resolve to do their best to eradicate this social evil. If you do not get up to wage a war against this evil, then be prepared to face divine vengeance which is sure to come sooner or later.

Create your own Social Circle.

My respected father Hazrat Maulana Mufti Muhammad Shafi Sahib رحمة الله عليه used to give very useful advice worthy to preserve. He said: You complain against the existing social conditions and the surroundings. You should create a congenial social circle of your own, by gathering round you those who think and feel alike with you. Your society and the society of those who think differently from you are quite different from each other. So try to form a circle of your own friends and keep away from those who are against you.

The Result of free mixing.

One evil in a woman's going out of *Purdah* is the breaking of the family system. The other aspect is that Almighty Allah has created an attractive magnet among the sexes for each other. This is a natural instinct which cannot be denied. When there is free mixing of men and women this natural instinct must be aroused at sometime and lead to commission of sin. You are living in a society where there is free mixing of men and women and you are also seeing with your own eyes the heinous outcome of this aspect. Against having unlawful sexual intercourse, there is no check in the present society; there is no law and no social check against this sin. Despite this the number of rapes committed in this country is greater than elsewhere. Only the other day I read in the papers that in America a rape case takes place after every 46 seconds. Now consider what is the reason for committing rape in a country in which the door to adultery by mutual consent always remains wide open?

What is the source to satisfy sexual urge?

The reason is that man has transgressed his natural limits. As long as a man satisfies his sexual urge within his

natural limits, he will be able to satisfy this urge with full satisfaction. On the other hand when he crosses his natural limits to satisfy this urge, he will turn into ravenous hunger and an insatiable thirst for adultery. On reaching this stage man's greed for adultery grows more and more.

Therefore, the custom of mixed gathering and free contact between the two sexes cannot result in anything other than what you are seeing with your own eyes today. This indeed is due to the violation of Allah's command contained in this verse.

وَقَرْنَ فِىْ بُيُوْتِكُنَّ

That is, stay in your houses.

By ignoring this command women have taken just the opposite course.

There is permission to go out of the house under emergencies.

A question does arise. Being a human being a women too has some needs for which she may have to go out of her house. She may wish to go out to meet her relatives or to satisfy some of her personal needs, or at times to take part in some recreation.

It must be understood that the command "stay in your house"does not mean that women should be locked up in their houses. She has permission to go out, with certain conditions, in times of need. In normal conditions a girl lies on the shoulders of her parents and after marriage this responsibility is transferred to her husband. In abnormal conditions in which a women has neither parents nor her husband, in such a situation a women has permission to go out of her house She is also allowed to go out for lawful recreation. The Holy Prophet ﷺ is reported to have taken Hazrat ʻAyeshah رضی اللہ عنہا out of the house.

Has ʿAyesha رضی الله عنها also been invited?

It occurs in a Hadith that once a companion رضی الله عنه invited the Holy Prophet ﷺ to a feast. The Holy Prophet ﷺ asked: اعائشة معی؟. Is ʿAyesha also invited with me? It was a time of informality, so the companion رضی الله عنه replied to the prophet's query in the negative. Then the Holy Prophet ﷺ also refused to accept the invitation by saying: اذا فلا meaning that he cannot accept the invitation without ʿAyesha رضی الله عنها. After some time the same companion رضی الله عنه again invited the Holy Prophet ﷺ to a feast. At this time also the Holy Prophet ﷺ inquired if ʿAyeshah رضی الله عنها was also invited. The companion again replied to the Prophet's query in the negative. The Holy Prophet ﷺ refused the invitation. After some time the companion رضی الله عنه again invited the Holy Prophet ﷺ and requested him to accept the invitation. The Holy Prophet ﷺ again put to the companion the same question: اعائشة معی؟ (Is ʿAyesha رضی الله عنها also invited with me?). This time the companion رضی الله عنه replied to the Prophets question in the affirmative saying: نعم! یا رسول الله! (Yes O Prophet ﷺ of Allah). The Prophet ﷺ accepted the invitation saying: اذا فنعم! (Then yes). (Muslim, Hadith no: 2037).

The Reason for the Prophet's insistence.

The reason is not mentioned in the narrative, but some *'Ulama* (learned men) have observed that generally its was not the practice of the Holy Prophet ﷺ to insist on to taking with him Hazrat ʿAyeshah رضی الله عنها also when some one invited him to a feast, and he used to accept the invitation without any condition. It seems, as some *Ulama* say, that perhaps that particular companion رضی الله عنه bore some grudge towards Hazrat ʿAyeshah رضی الله عنها and the Prophet ﷺ wanted to remove this grudge of the Companion رضی الله عنه. That is why he repeatedly put the

condition of taking Hazrat ʻAyeshah رضی اللہ عنہا with him

A wife also needs lawful recreation.

The Holy Prophet ﷺ was invited to a feast at a place outside Madina. He ﷺ set off with Hazrat ʻAyeshah رضی اللہ عنہا and on the way they found an open plain where no stranger was present. At that time the Holy Prophet ﷺ ran a race with Hazrat ʻAyeshah رضی اللہ عنہا. This racing was a lawful recreation and the Holy Prophet ﷺ provided it for Hazrat Ayeshah رضی اللہ عنہا. Islam allows this kind of recreation with the condition that it should be within *Purdah* and away from the eyes of strangers. (Abu Daood. Hadith no: 2578).

It is not lawful to go out with adornment and show.

The *Shariʻah* has allowed women to go out of their homes in times of need on the condition of due *Purdah* and with strict care not be shown openly the charms of their bodies. The Qurʻan has therefore said further:

وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

This verse means that if it ever becomes necessary to go out of the house, do not go with adornment and show your charms as women in the days of Ignorance used to do. Never use decoration to attract the peoples attention. You should go out under *Purdah,* concealing your bodies in loose garments. The *Burqaʻ* (veil) is widely used now but during the time of the Holy Prophet ﷺ cloth - sheets were used which covered the whole body from head to feet. In short, women are allowed to go out in times of need, but the order of *Purdah* has been given to forestall the evils that may result from going out without *Purdah*.

Was the Order for *Purdah* only for the sacred wives رضی الله عنهن of the Holy Prophet ﷺ ?

Some people say that the order of *Purdah* in the Qur'an related exclusively to the sacred wives رضی الله عنهن of the Holy Prophet ﷺ and it was not for general application. They base this argument of theirs on this verse. This stand is wrong traditionally and rationally both ways. On the one hand, this verse contains many injunctions of the *Shari'ah,* one being.

وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُوْلٰى

(Do not go out with adornment and make-up like women in the days of Ignorance).

Is this injunction applicable only to the sacred wives of the Holy Prophet ﷺ and not also to other women of the *Ummah*? Are they free to indulge in decoration and show like the women of the days of Ignorance? It is quite obvious that the order applies to all women. Next comes another command وَاَقِمْنَ الصَّلَاةَ (Establishe the prayer), Does this command regarding prayer not apply to other women? Thereafter another command follows: وَاٰتِيْنَ الزَّكَاةَ (Pay the obligatory charity). Is this command also applicable only to the sacred wives of the Holy Prophet ﷺ and not also to other women? Still another command follows:وَاَطِعْنَ الله ورسوله (And obey Allah and His Messenger). Is this command also not applicable to women other than the wives of the Holy Prophet ﷺ? The context of the entire verse clearly shows that the commands are of general application, although the verse has been addressed direct to the wives of the Holy Prophet ﷺ and indirectly through them to all women of the *Ummah*.

They were pious ladies.

The *Purdah* system was intended for stopping the evils arising among the society on account of non-observance of the *Purdah*. One may ask, if evil and disorder should arise only when the sacred wives of the Holy Prophet ﷺ go out of their houses. God forbid, this is impossible, because women pious and righteous like them have not been born on the surface of the earth. The fact is that by addressing these commands to the sacrad wives of the Holy Prophet ﷺ all other women are also being addressed in particular, because they are more susceptible to error and straying.

The Command of *Purdah* applies to all ladies.

Further there is another verse in which all women of the Muslim *Ummah* have been addressed:

يَآ يُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَآءِ الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ (سورة النور)

> This means: (O Prophet ﷺ!) say to your wives and your daughters and the women of the believers to draw their cloaks close round them. (33:59)

There can be no clearer command than this. The word جلابيب *(Jalaa beeb)* is the plural of *"Jilbaab"* which means a sheet which a women draws over her body in such a way that her entire body is covered with it. Moreover, the Qur'anic order is not restricted only to the covering of the body with the jilbaab, but the word ﴿ يدنين ﴾ *(Yudneen)* has been used to mean that the *Jilbaab* should be drawn over in front so as to screen the face. What command can be clearer than this?

The Command of *Purdah* during the state of Ihram.

You know that on the occasion of the Hajj Pilgrimage, it is not lawful for a woman during the Ihram to apply cloth to her face. Men cannot cover their heads nor can women cover their faces. When the Hajj season came and the Holy Prophet ﷺ set off for Hajj with his sacred wives, the question arose that on one hand there is the order of *Purdah* and on the other hand is the order that during Ihram cloth should not touch faces. Hazrat 'Ayeshah رضی اللہ عنہا has said: When we were performing the Hajj journey on camels we used to turn aside our face-covers when there was no stranger to gaze at us and we had fixed a wooden frame on our forehead, so that when some strangers or a caravan appeared we would turn back the face-covers on that wooden frame to ensure that the covers do not touch our faces nor is the order for *Purdah* violated. This shows that the sacred wives did not forsake the *Purdah* even during the state of Ihram.(Abu Dawud, Hadith no: 1833).

A lady's strict observance of *Purdah*.

It occurs in a narrative of Abu Dawud that a woman's son had gone with the Holy Prophet ﷺ to take part in a *ghazwa* (Holy War). After the battle all returned home except this woman's son. In such a state of anxiety and restlessness she ran to the Holy Prophet ﷺ to inquire after her son. She was told by the Companions رضی اللہ عنہم that her son was martyred in the battle. On hearing the news about her son's death she was stunned with grief. Yet she bore the sad news with patience and courage. On this occasion someone put her this question: O lady! you have called upon the Holy Prophet ﷺ in a state of such distress

and grief, yet you are putting the face-cover on your face and you did not give up the *purdah* even at such a critical moment. The brave women replied:

ان ارزأ ابنى لم ارزأ حيائى

My son has indeed passed away but my modesty and shamefullness did not pass away.

Even in such a critical moment the order of *Purdah* was strictly obeyed by this Sahabiah رضى الله عنه (Abu Dawud, Hadith no: 2488).

Do not mind the taunts of the Westerners.

Almighty Allah issued the order of *Purdah* in the Holy Qur'an and the Holy Prophet ﷺ taught us its details in the Ahadith and the sacred wives of the Prophet ﷺ and his sacred female companions gave practical demonstration by actually obeying the order.

Now the people of the West have launched a propaganda campaign against the Muslims that they are treating their women with cruelty, by confining them within the four walls of the house and keeping them under *Purdah* and have thus turned them into cartoons. Should we ignore the commands of Allah and His Prophet ﷺ in deference to the jokes of the West and its propaganda? Remember that you must create confidence in your hearts that the ways of life taught by the Prophet ﷺ of Allah are true and right. We should not mind if anyone ridicules and taunts on that account. Such jokes and taunts are nothing new for the Muslims. These taunts were levelled also against the Prophets of Allah who came to the world to guide humanity. They and their followers were ridiculed as backward, old-fashioned and retrogrades, who wanted to deprive the people of the comforts and pleasures of life.

The Prophets endured all these taunts and troubles. You being the inheritors of the Prophets must take over from them these taunts and jokes like all other legacies from them. If you have faith in Allah and His Prophet ﷺ you must endure these jokes and taunts with patience and Jovially.

You will be third-grade citizens even then.

Under pressure of these jokes and taunts if you agree to yield to the wishes and suggestions of the West, even then you will remain third-grade citizens. If you give up at their bidding the *Purdah* system and let your women go out, as the West desires for outdoor work and activities, do you think that they will accept you as their equals and bestow upon you the same rights and respect which they themselves enjoy? No, never; even then you will be considered as backward, fundamentalists and old-fashioned retrogrades. After all you will be treated as a third grade citizens.

Tomorrow it will be our turn to ridicule them

If you ignore their jokes and taunts and decide firmly to walk on the path shown and followed by the Holy Prophet ﷺ and his sacred wives, then a day will surely come when you will laugh at and ridicule them.

The Qur'an says:

فَالْيَوْمَ الَّذِيْنَ اٰمَنُوْا مِنَ الْكُفَّارِ يَضْحَكُوْنَ ۝ عَلَى الْاَرَآئِكِ ۙ يَنْظُرُوْنَ

But on this day, the believers will laugh at the unbelievers: On thrones (of dignity) they will command (a sight) (of all things). (83: 34-35)

The unbelievers used to laugh at and redicule the Muslims, specially when they saw a Muslim passing by them. This verse describes how in the Hereafter the

believers shall laugh at and ridicule the unbelievers and will be looking at them while sitting on sofas, God willing. After all, life in this world is very short. How long will the unbelievers make fun of the Muslims. They will know the truth when they pass away from this transitory world. The only way of success and honour left for us is to stick to our way of life and conduct, as given by Allah and His Prophet ﷺ which alone is the guaranteed way of success and salvation.

Honour lies in Islam

He who firmly resolves to carry out the injunctions of the Shari'ah is the man to receive honour and regard from the world. In fact, honour lies in embracing and following Islam and not in renouncing it. Hazrat Umar Farooq رضی اللہ عنہ has said:

إنَّ اللّٰهَ قَدْ أَعَزَّنَا بِالْإِسْلَامِ

> Allah has honoured us with Islam. If we renounce Islam Allah will disgrace us.

He lost his beard as well as the opportunity of employment

An elder of mine told me a true story which is highly admonitory, which runs thus. A friend of his was living in London and was in search of a job. He had a beard on his face and went to appear at an interview. The man who was interviewing him told him that he could be considered for appointment only if he shaved off his beard. He left the place in disappointment and for a few days tried his luck at other places, but in vain. At long last he decided to get rid of his beard. After having his beard shaved off, he went to the same place where he had been rejected on account of his beard. The officer asked the

reason of his visit. In reply he said that earlier he had been rejected on account of his beard which he has shaved of. Then the following dialogue took place between the two:

Officer: Are you a Muslim?

Candidate: Yes.

Officer: Did you consider your beard to be necessary or unnecessary?

Candidate: I considered it to be necessary. That is why I had kept it.

Officer: You had kept your beard in obedience to Allah's command and now you have removed it at my bidding. It means that you are not faithful to Allah and one who is not faithful to his Allah cannot be faithful to his officer. Therefore, now we are unable to provide you employment. خَسِرَ الدُّنْيَا وَالْاٰخِرَةَ He lost the beard and the opportunity for a job both.

It is not only the beard, it is a common experience that if anyone violates any of Allah's commands only because the people will make fun of him, he most often suffers loss in this world and also in the Hereafter. One should be on his guard against such conduct.

The Face should also be kept under *Purdah*

The order of *Purdah* implies that the entire body, including the hair, should be covered from head to feet with a sheet, a *Burq'a* or a loose gown. The face is also subject to *Purdah,* so it should be covered. While explaining the meaning of the verse:

﴿ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ ﴾

Hazrat Abdullah bin Mas'ood رضی الله عنه, has said that in his days the women used to wrap a cloth-sheet round their bodies, including the face, except the eyes, and this is the

correct way of *Purdah*. Allah has, however, allowed that at times of very pressing needs only the face and the hands up to the wrists may be bared. But for this relaxation in very special circumstances, the real *purdah* according to Allah's command is as mentioned above.

***Purdah* on the intellect of men.**

What has been stated above is in a nut shell the command of *Purdah*. It is a fact that *Purdah* is inevitable to protect the chastity and piety of a woman. It is the duty of men to press their woman to observe *Purdah* and likewise it is binding on women to observe *Purdah*. What is most regretable is that some times women want to observe *Purdah* but their men stand in their way and force them to go without *Purdah*. Late Akbar of Allahabad has very beautifully depicted men's attitude in two couplets :

بے پردہ کل جو نظر آئیں چند بیبیاں
اکبر زمین میں غیرت قومی سے گڑ گیا

پوچھا جو ان سے پردہ تمہارا وہ کیا ہوا
کہنے لگیں کہ عقل پہ مردوں کے پڑ گیا

The other day I saw a few ladies without *Purdah*

Akbar was overwhelmed with a feeling of national shame

When I asked them what happened to your *Purdah*

They said that their *Purdah* fell on the intellect of their men

As mentioned in these couplets, the intellectual

faculty of men has been totally paralysed and they are opposing the *Purdah* system.

May Allah save us all from wrong thinking and enable us to mould our lives on the pattern given by Allah and His Prophet ﷺ and live accordingly. *Aameen.*

وآخر دعوانا ان الحمد لله رب العالمين

Series 7

DEEN (RELIGION): A COMPLETE SUBMISSION

DARUL ASHAAT URDU BAZAR KARACHI

Venue	:	Jame'masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.
Date	:	Friday, 2nd August, 1991 After 'Asr Prayers

DEEN (Religion) is not the name of a particular act or the completion of one's daily routines. *Deen* is the name of obedience to Allah. *Deen* is the name of acting upon what He commands. *Deen* is the name of adopting what He wills. *Deen* is the name of total submission to His will.

DEEN (RELIGION) A COMPLETE SUBMISSION

الحمد لله نحمده و نستعينه و نستغفره و نؤمن به و نتوكل عليه و
نعوذ بالله من شرور انفسنا ومن سيأت اعمالنا من يهده الله فلا مضل
له ومن يضلله فلا هادى له ونشهدان لا اله الا الله وحده لا شريك
له ونشهدان سيدنا و نبينا ومولانا محمدا عبده ورسوله صلى الله
تعلى عليه وعله اله اصحابه وبارك وسلم تسليما كثيرا كثيرا

اما بعد:

عن ابى موسى الا شعرى رضى الله عنه قال قال رسول الله صلى
الله عليه وسلم اذا مرض العبد او سافر كتب له مثل ما كان يعمل
مقيما صحيحا (صحيح بخارى كتاب الجهاد باب يكتب للمسافر مثل ماكان يعمل فى الاقامة،
حديث نمبر ٢٩٩٦)

All praise is to Allah. We praise Him and seek His help and we believe in Him and rely on Him. We seek refuge with Him from the mischief of our souls and from the vices of our

deeds. There is none to lead him astray whom Allah guides and there is none to guide him whom Allah lets go astray. I bear witness that there is no God but Allah alone and that He has no partner. I also bear witness that our Master, our Authority, and our Prophet and our Master, Muhammad is His servant and His Messenger. May Allah bestow upon him, his household and his Companions, His mercy blessings and salutations in great abundance.

(Bukhari. Hadith no: 6992)

Good deeds are recorded during the sickness and journey of a man

Hazrat Abu Musa Ash'ari رضی اللہ عنہ is one of the most eminent Companions of the Holy Prophet ﷺ and one of the Jurists among them, He is one of those who migrated twice, once to Habashah and lastly to Madinah. He has narrated that the Holy Prophet ﷺ said: When a servant of Allah falls sick or goes out on a journey, Allah records in his register of deeds the reward of all those deeds which he could not do during his sickness or journey. How encouraging is this saying of the Holy Prophet ﷺ that one should not feel disappointed for the deeds one is prevented from doing them on account of sickness or journey, because Allah, by His mercy, is crediting to the man's account the recompense of his missed deeds.

Prayer in not excused under any circumstances

The concession mentioned above relates only to the optional prayers and duties. Those items of worship which are obligatory فرض must be performed with the concessions or reduction allowed by the *Shari'ah* therein. For example

take the case of prayers صلوٰة. It is not exempted, how seriously ill a man may be. Almighty Allah has, of course, allowed certain concessions that prayer may be offered sitting if the person cannot offer it standing, or lying down, if he is not able to offer it while sitting. If one cannot perform *Wudhu* (ablution) one may perform *Tayammum,* or if the clothes are not pure one may offer prayer in the impure clothes. Prayer is, however, not excused in any circumstances, as long as man is alive. If anyone faints or becomes unconscious and misses six prayers in this condition, these six, prayers are excused, but not otherwise and as long as he is in his senses and alive.

One should not worry during sickness

Sometimes during sickness a man is compelled to pray sitting instead of standing or lying instead of sitting. Some men feel dejected on account of this inability and unnecessarily torture their minds. As already mentioned, the Holy Prophet ﷺ has provided solace and encouragement that if you give up these deeds on account of sickness, Allah by His mercy, records the reward of these deeds which man used to do during the days of his normal health.

Give up your own choice.

The Holy Prophet ﷺ is reported to have said in a Hadith:

"ان اللہ یحب ان توتی رخصہ کما یحب ان توتی عزائمہ"

(مجمع الزوائد، جلد ۳ صفحہ ۱۶۲)

(Majma-uz-zwaid, vol. 3, p. 162)

Just as Allah likes action on His determined command in the same way He likes action on allowed concessions on occasions of sickness and inability. Therefore, do not care for your own choice, because only

that course of action is desirable which Allah also desires:

It is *Sunnah* to take the easier course

Some people are hardship-loving by their very nature and want to undertake difficult jobs. In fact, they are always looking for difficult tasks under a misconception that thereby they can earn more reward. This, however is not the practice of the *Sunnah*. The practice of the *Sunnah* is mentioned in this Hadith:

"ما خير رسول الله ﷺ بين امرين قط الا اخذ ايسر هما" صحيح بخاری،

کتاب الادب،حدیث نمبر ٦١٢٦

(Sahih Bukhari, Kitabul-Adab, Hadith no: 6126)

This means that when the Holy Prophet ﷺ had to choose between two alternatives, he always chose the easier one.

Was this practice of the Holy Prophet ﷺ due to ease-loving or indolence? Never! Such ideas cannot be entertained about the Holy Prophet ﷺ . The reason for this practice of the Holy Prophet ﷺ is that in choosing the easier alternative there is more devotion and ease. In this practice there is no display of bravery before Allah. It is rather a display of weakness, humbleness and slavery before Omnipotent Allah. Choosing the difficult alternative may be taken as a show of arrogance.

Deen (Religion) is the name of compliance

Deen is not the name of any special practice or action, nor the name of completing one's routine programme or following the dictates of one's own habits. *Deen* is the name of obeying the injunctions prescribed therein by Allah and His Prophet ﷺ. It is the name of giving up one's own preferences and wishes in preferences

to Allah's commands. It is the name of total submission to His will. It is not a matter of regret if one is praying while sitting instead of standing during sickness or some other disability. You should feel sure that the easier course taken by you under some duress is appreciated by Allah. On this occasion you should forget your preference of praying in the normal way. It is no devotion and submission at all to insist upon one's own choice.

Do not show your bravery to Allah

When it is the will of Allah that His servant should groan under pain he must groan. Once a saint visited another ailing saint. The latter was suffering from much pain and distress but instead of groaning, he was rehearsing "Allah, Allah" and *"Al-Hamdu lillah* (Praise be to Allah). The visitor saint said to the ailing saint: O brother! your rehearsing *"Al-hamdu lillaah"* is highly appreciable but this is the time for praying to Allah for the grant of recovery from the ailment. Uttering *"Al-hamdu-lillaah"* during this suffering is a show of bravery before Allah, as if you are saying to Allah: You have made me sick but I am too brave to express pain by groans. Such conduct is not the expression of servitude before Allah. Expression of servitude before Allah is to display submission and humbleness. Call upon Allah as a helpless and humble slave, when He so desires, just as Hazrat Ayyub عليه السلام had done:

اَنِّیْ مَسَّنِیَ الضُّرُّ وَاَنْتَ اَرْحَمُ الرّٰحِمِیْنَ (سورة الانبیاء : ۸۳)

This means: (O Allah!) Distress has fallen on me and You are the Most Merciful of those that are merciful.(21:83)

So when some distress has fallen on man and Allah wills that he should express his distress by groaning, then

pleasure lies in these groans; and this is the real spirit of devotion. To resist pain and distress to an undue degree is also against the spirit of sincere devotion.

The Highest Status of man.

Remember that the highest status of man is the status of being a servant (of Allah). How many attributes has Almighty Allah mentioned in the Holy Qur'an for the Holy Prophet ﷺ :

إِنَّا أَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ۝ وَّدَاعِيًا إِلَى اللّٰهِ بِإِذْنِهٖ وَسِرَاجًا مُّنِيْرًا

(سورة الأحزاب : ٤٥، ٤٦)

That is, I have sent you as a witness, a bearer of glad tidings, a warner, a caller to Allah with His permission and illuminating candle. (33: 45-46)

How grand these are, yet on the occasion of the (Ascension), when Allah called the Holy Prophet ﷺ to Him. He remembered him by the simple attribute of servant).

" سُبْحَانَ الَّذِىْ اَسْرٰى بِعَبْدِهٖ " (سورة بنى اسرائيل :

Glorified is He who carried His servant... (17:1)

Here Allah did not use the attributes of "witness", giver of glad tidings and illuminating candle etc. Instead, He has used the attribute of servant just to tell that servitude is the highest status of man. The highest status of man before Allah is that of servitude, humbleness and help-lessness.

Do you desire to crush the pride of the beloved?

Muhammad Zaki Kaifi was my elder brother رحمة الله عليه. Who was a very good poet. Once he composed a line whose correct meaning the people could not understand. He has expressed the same meaning very beautifully in the following couplet.

اس قدر بھی ضبط غم اچھا نہیں
توڑنا ہے حسن کا پندار کیا

(کیفیات: ذکی کیفی ص ۱۴۱)

(Kafiyat Zaki. p. 141)

Someone has inflicted you with a grief and you endure that so completely that even the cry of 'Ah,' Oh, does not escape from your mouth. Do you want by this endurance to crush the pride of him who inflicted you with that grief? Do you want to display before him your bravery? This is not the duty of a servant. A servant's duty is to call upon Allah to relieve him of the distress which Allah has inflicted on him. If Allah has sent down on you some grief, you are required to express that grief within the limits prescribed by the *Shari'ah,* as did our Holy Prophet ﷺ on the death of his son:

اِنَّا بِفِرَاقِكَ يَا اِبْرٰهِيْمُ لَمَحْزُوْنُوْنَ

"O Ibrahim! We are grieved at your departure".

(Sahih Bukhari Book on Funerals Hadith no: 1303)

To sum up, the servant should be pleased with the condition in which Allah wants to keep him. If Allah wants you to offer the prayer while lying down, do that without hesitation. This mode of praying will bring you the same reward as praying in the normal standing posture.

The Fasting Days of Ramadhan will come back

Our Dr. Muhammad Abdul Hayi Sahib رحمة الله عليه used to relate an incident related to him by Maulana Ashraf Ali Thanavi رحمة الله عليه. A man had to give up his fasting during Ramadhan because of his sickness for which he felt very much aggrieved and dejected. The saint told the man: There is no cause for grief. Think for whom you were

fasting. If you are fasting only for your pleasure and satisfaction, then you may lament for the loss. However, if you had been fasting for Allah's pleasure then, Allah has Himself allowed to give up fasting during Ramadhan because of sickness. Thus the object has been attained in either way. There is a Hadith to this effect:

ليس من البر الصيام في السفر (صحيح بخاري، كتاب الصوم، باب قول النبي ﷺ : ليس من البر الصوم في السفر، حديث نمبر ١٩٤٦)

(Sahih Bukhari, Book of Siyam... Hadith no: 1946)

It is no righteousness to fast during a journey when fasting becomes very hard and unbearable. When you compensate these missed days of fasting in other ordinary days, you will receive all the blessings, spiritual gains and rewards which you would have received by fasting during Ramadhan. For such a sick person the Ramadhan days will come back. It is not at all necessary to feel sorry if fasting is being missed on account of some Shara'i handicap, viz., sickness, journey, during the natural handicap in the case of women. In such a situation Allah's pleasure lies in giving up fasting. You will receive the same reward and blessings without fasting which others are receiving by fasting. All the benefits of the Ramadhan fasting will revert to you when you compensate for your missed fasting during other convenient days.

Allah resides in broken hearts

A man who has to give up fasting during sickness or journey feels dejected and aggrieved and broken hearted. Allah is pleased with a man's state of dejection and grief, whether it is due to some shock, sorrow, anxiety, Allah's fear or the fear of the Hereafter, etc. A heart so broken becomes the target of Allah's mercy and bounty.

According to a divine narrative Allah has said:

انا عندالمنکسرۃ قلوبھم من اجلی(اتحاف: ۲۹۰/۶)

I am with those whose hearts are broken for my sake. (At-haf 6/290)

(Although the Muhaddiseen, have described this Hadith as baseless; yet the meaning contained in it is correct).

The heart of a man frequently receives shocks in various ways, e.g. anxieties, troubles, accidents and casualities, etc. thus the heart is being broken, but why? Just to make it a target for Allah's mercy and bounty. consider this couplet of Dr. Iqbal:

نہ بچا بچا کے تو رکھ اسے تیرا آئینہ ہے وہ آئینہ
جو شکستہ ہو تو عزیز تر ہے نگاہِ آئینہ ساز میں
(اقبال)

The heart is like a mirror. Do not prevent it from being broken. Its breakage is dearer in the sight of its maker (i.e. Allah), than its safety. Almighty Allah being indeed the maker.

Our Dr. Hazrat Muhammad Abdul Hayi Sahib رحمۃ اللہ علیہ used to recite a couplet of poetry. He used to say that when Almighty Allah breaks the heart of any of His servants He desires to lift him to greater heights. These shocks, anxieties and sorrows which come to men are forced exertions in the path of *Deen* (faith) by which men progress by leaps and bounds to higher degrees and this is not possible in normal circumstances. He frequently recited this couplet:

یہ کہہ کے کاسہ ساز نے پیالہ پٹک دیا
اب اور کچھ بنائیں گے اس کو بگاڑ کے

The potter threw down the pot to break it saying that

after breaking it he would re-shape it (in a better form).

Thus, when this heart is broken, it becomes the receptacle of Allah's mercies and divine reflections. He also used to recite another couplet:

بتاں ماہ وش اجڑی ہوئی منزل میں رہتے ہیں
جسے برباد کرتے ہیں اسی کے دل میں رہتے ہیں

The moon-like beloved ones take up their residence in deserted houses. They reside in the heart of those whom they ruin.

The divine lights penetrate into broken hearts, so do not be afraid of these occasions of sorrows and shocks. If you truly and firmly believe in Allah then this broken heart, these rising sighs and these tears will take you to greater heights of spiritual achievements:

وادی عشق بسے دور و دراز است ولے
طے شود جادہ صد سالہ بہ آہے گاہے
(اقبال)

The valley of love is too far off, but some time a hundred years' long journey is covered with one sigh, in the twinkling of an eye. Man should not therefore, get dejected and disappointed with these shocks, anxieties and worries.

Deen is nothing but submission and contentment

May Almighty Allah make us understand well that *Deen* is not the name of fulfilling our wishes and usual habits. *Deen* is the name of the habit of doing without hesitation what we are being commanded to do. The real success lies in the attainment of Allah's pleasure; it lies neither in prayer, nor fasting nor in any other deed.

عشق تسلیم و رضا کے ماسوا کچھ بھی نہیں
وہ وفا سے خوش نہ ہوں تو پھر وفا کچھ بھی نہیں
(کیفیات۔ ذکی کیفی ۲۰۳)

Love is nothing but submission and loyalty. If the beloved is not pleased with loyalty, then loyalty too has no value. (Kafiyat Zaki Kaifi- p. 203)

That deed is good and worth doing and tasteful with which Allah is pleased.

نہ تو ہے ہجر ہی اچھا نہ وصال اچھا ہے
یار جس حال میں رکھے وہی حال اچھا ہے
(غالب)

Neither separation is good, nor union is good; Good is the condition in which my beloved wants to keep me. (Ghalib)

If Allah impresses upon our hearts this truth, then the paths to the understanding of *Deen* will open before us.

Missing routine acts on account of nursing a patient

It has already been explained in the foregoing pages that if some routine acts are missed during sickness, the same reward and blessings are recorded in favour of the sick person which used to be recorded when he actually did those acts during the days of his good health. The learned men of religion have said that this concession is also available to a person for whom it has become binding to attend on a sick person and nurse him. For example, a son is occupied in nursing his ailing father on account of which he is able neither to offer his optional prayers, nor to recite the Qur'an nor complete his routine rehearsals. All these occupations are being missed because the son is busy with

nursing his father day and night. Despite this, the reward of his regular deeds are being credited to his account as usual.

Keep an eye on the needs of the time

Our respected Dr. Muhammad Abdul Hayi Sahib رحمة الله عليه used to give very useful advice: It is true that little hints received from the elders prove helpful in reforming the life. Keep an eye on the needs of the times He used to say: Do not look to what you feel interested in doing, but try to find out, and act up to, the demands of the times. This is what Allah wants you to do. For example, you had chalked out a programme for offering *Tahajjud,* reciting so many Parts of the Qur'an and so on. However, when the time arrives for these actions, your wife falls sick and you are compelled to postpone your programmes in order to do other things in attending on your sick wife. You feel disturbed on account of these sudden changed factors. As stated, it is your duty to respond to the demands of the time which is to help and nurse your ailing wife, although this may seem some what repulsive to you. Now Allah's pleasure lies in your looking after your wife's health and by so doing you shall receive all the rewards which you would have received in following your set programme of deeds. Indeed this is our *Deen.*

It is not *Deen* to satisfy one's wishes

Our Hazrat Maulana Maseehullah Khan Sahib رحمة الله عليه used to say that it is not *Deen* (Faith) to satisfy ones own desires; *Deen* is to obey Allah and Allah's Prophet ﷺ. It is not at all *Deen* to hanker after a certain personal choice, e.g. the wish to study religious courses and become a theologian, whether one is qualified or not for that line of study. Some member of the family, father,

mother or any other person is seriously ill and there is none to look after him and the son is intent upon going to school. This is not *Deen.* In such a situation *Deen* is to devote one's services exclusively to nurse the sick in the family.

The desire to become a Mufti (A Doctor in the Religious Science)

For example, one desires earnestly to specialise in the religious studies and become a Mufti. Many students in the Darul-Uloom, express this desire. When asked about the desire of their fathers about their choice they say that their parents are not agreeable to such programme of study. Now look! They want to qualify themselves as Muftis against the will of their fathers. This is not *Deen*; it is only the satisfaction of their desire.

The Desire to preach religion *(Tabligh)*

Another example may be given of a person who wants to go out for Tabligh for a period of forty days *(Chilla)*. In the ordinary circumstances this is a very praiseworthy, useful and righteous work, but not when someone in the family is sick and requires an attendant. Going out for a a 40 days *(Chilla)* in such a situation is not *Deen;* it is merely the desire to satisfy one's own choice. The demand of the time is that the sick should be looked after, properly nursed and given medical treatment. All this is not worldly work; it is pure *Deen.*

The desire to go to the Mosque for Prayer

Hazrat Maulana Masihullah Khan Sahib رحمة الله عليه once set an example in his assembly. He said: A man is living with his wife all alone in a deserted place in a

forest. The husband felt a longing to offer prayer in the mosque in the nearby township. The wife does not like the programme of her husband, because she would feel afraid and helpless if left alone in that forest. She, therefore, requests her husband to pray in the house; but the husband does not care for his wife and goes out for prayer in a distant mosque, leaving behind his wife all alone. This is not at all *Deen*. The demand of the time was that the husband should have prayed in his house for the sake of his wife.

This advice holds good in a case where the couple are living all alone in a deserted place. If they are living in a populated village or town, then it is all right to go to the mosque for prayer.

Someone is desirous to go out for taking part in *Jihad,* another to join a *Tablighi* tour, still there is another who wants to become a Maulana or a Mufti, unmindful of the many obligatory duties that lie on him. It is not at all *Ḍeen* to ignore these demands of the time and insist on satisfying one's own desires.

The advice to get oneself attached to a Shaikh (spiritual guide) is for this very purpose. The Shaikh tells his disciples what the demands of the times are. This never means that I am advising against becoming a Mufti or going on a *Chilla* (period of 40 days) for *Tabligh* or proceeding on *Jihad.* The intention is to say that all these are highly valuable duties, but each in its proper time. A man has to find out what the time demands of him. It is not *Deen* to determine a course of action of one's own choice and follow it ignoring other important considerations, particularly the advice of the Shaikh, if any, one may have chosen for guidance.

The auspicious and fortunate among the wives is one whom her husband loves

My respected father Hazrat Mufti Muhammad Shafi Sahib رحمة الله عليه used to mention frequently a proverb of the Hindi language. Its meaning is brought out in the following example. A young damsel is being lavishly decorated with best matrimonial robes and ornaments to make her an attractive bride. As a bride she looks so beautiful and charming that everyone is praising her appearance, garments and make-up, yet she remains dumb found. Someone asked the reason for her silence she quietly says: The praise of these persons is of no use to me. What really matters is the praise and appreciation of my prospective husband for whose sake I have been decorated. If unfortunately my would-be husband does not like and appreciate me, the praise and appreciation of these guests are meaningless.

My servant is displeased with both the Worlds only for My sake

After relating this story, my respected father went on saying: If you are doing anything, you must think if the person for whom you are doing the work appreciates that work. The people are praising you as a Mufti, a great learned man and Maulana or a Muballigh having spent a long time in *Tabligh*, or someone calls you a great Mujahid. These expressions of praise and appreciation mean nothing unless the deeds or the titles are appreciated by the personality for the sake of whom these are being done and intended. This idea is beautifully expressed in the following couplet of Zafar Ali Khan Sahib:

توحید تو یہ ہے کہ خدا حشر میں کہہ دے
یہ بندہ دو عالم سے خفا میرے لئے ہے
(ظفر علی خان)

The true belief in *Tauheed* (oneness of Allah) is that in recognition of which Allah shall declare on the Day of Resurrection that this servant of mine is displeased with the two worlds only for my sake.

All this discussion suggests that if the aim of every deed is to please Allah, then man should always be on the look out as to what is being demanded of him on the moment.

Give up Remembrance at the time of *Azan* (Prayer Call)

A man is busy with remembrance of Allah, but no sooner does he hears the words of the *Azan* than he responds to the command of stopping his remembrance. This command requires that on hearing the *Azan* one should reply to the words of the Azan and stop all other things, as listening to the *Azan* and responding to its words are the most imperative and pressing engagement.

All good lies in the obedience to My Command

Almighty Allah has appointed *Hajj* as a wonderful and unique form of worship. If you closely look into the various rituals of the *Hajj* you will find that Almighty Allah has allowed flagrant violations of His own commands on this occasion. Just see that the reward for offering one time prayer in the Masjid Haram is equal to that of one lakh prayers offered elsewhere. But on the 8 th of Zilhijjah the command is issued to leave Masjid Haram

and camp at Mina. There is neither the Haram nor the Ka'bah, nor Wuqoof, nor any work, like the *Rami* and the *Jamarat*. The command was given to ignore the reward of one lakh prayers and offer instead, five prayers in the forest of Mina. Why all this? Just to tell the believers that neither this Ka'bah has any value nor the Haram nor the Masjid Haram, but it is my command that has value. If you pray in the Masjid Haram you will get the reward for one lakh prayers. When Allah commands to leave the Masjid Haram, if someone still insists on staying and praying in this mosque, then not only will he not get the reward for one lakh prayers but the man will also be committing a sin of violating Allah's command.

Namaz (Prayer) is not an end in itself

Great emphasis has been laid in the Qur'an and the *Sunnah* on offering *Namaz* (prayer) in its prescribed time. The Qur'an says:

اِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتَاباً مَّوْقُوْتاً (سورة النساء ١٠٣)

That is prayer on fixed times has been enjoined on the believers. (An-Nisa : 103)

It has been made binding upon the believers to offer prayers on the fixed times and not earlier or later. As for the *Maghrib* prayer stress has been laid that it should be offered as early as possible on the arrival of the fixed time: Despite this if anyone offers this prayer with haste on the plain of the *Arafah* during the *Hajj* days this *Namaz* will not be valid. The Holy Prophet ﷺ was coming out of the plain of *Arafah* at the *Maghrib* time and Hazrat Bilal رضی اللہ عنہ was reminding him of salat by saying: *Assalaat,* O Prophet ﷺ of Allah; *Assalaat,* O Prophet ﷺ of Allah. The Holy Prophet ﷺ was replying to Bilal: *Assalaat* is ahead

of you. This was only to teach that there was nothing in the time fixed for the *Maghrib* prayer itself, and all that is important lies in obeying Allah's command. When the order was to offer the *Maghrib* prayer early, the reward lay in early praying. When it was ordered that the *Maghrib* prayer should be delayed and offered later on along with the *'Isha* prayer, then it became obligatory to obey this order during the *Hajj* days. Allah has Himself allowed violation of His own orders from step to step. Thus He ordered advanced offering of the Asr prayer and delayed offering of the Maghrib prayer and every action was almost turned up side down from the normal course. It is only to teach that prayer, fasting or any other form of worship is not important in itself; what is important is obedience to Allah's commands and seeking His pleasure and that is all.

Why hurry in breaking the Fast?

Command has been given that a fasting man should, on the arrival of the fast-breaking time, hurry in breaking the fast and it has been declared a repulsive act to delay in fast breaking without justification. Why is it so? It was worthy of reward to be hungry and thirsty during fasting till the fixed time. When the permission for eating and drinking at the end of the fast has been given, it is a sin to violate this order by delaying the fast breaking, in so doing violation of Allah's order is involved.

Why delay in taking *Sihri* (the pre-dawn food)?

It has been declared preferable to take *Sihri* rather delayed within the prescribed time. It is against the *Sunnah* to take *Sihri* very early and then to go to sleep. *Sihri* should be taken just when the prescribed time is about to expire.

Why so? It is because if a person takes *Sihri* much earlier and goes to bed then he extends the fasting period by his own free will and goes out of the discipline of obedience. The intention of mentioning all these points is to emphasize the formula that all good lies in obeying Allah. A servant is always bound to obey the orders of his Master.'

A servant is not free in his own will

Hazrat Mufti Muhammad Hasan Sahib رحمة الله عليه used to say that there is a servant or employee who is allotted a job, to sweep the house, and he is not responsible to do any work other than his allotted job. Again there is a servant employed to work eight hours only. After completing eight hours, he is off. There is another category of the slave who has neither an allotted duty nor specified hours of work. He is duty bound to obey his master and do whatever he is ordered to do and as long as his master desires. If his master asks him to work as a judge he will work as a judge and if the master asks him to work as a cleaner of lavatories he will do that work as well. Thus he has free will neither in the matter of his duty nor the length of time. Yet there is another status beyond that of a servant and that is the or the slave. This little or slave is used with reference to the real Master Allah. The difference between the two becomes quite clear. The ordinary servant does not worship his master but the slave worships his master. He has no will of his own. He is subject to the will of his Master who is Allah. This position of the slave represents the spirit of *Deen*.

Tell me why are you doing this work?

I have drawn up a time table for my day's work and fixed a period of time for each of my duties, e.g. writing

books, taking classes for teaching, and so on. After studying some books and collecting my thoughts I take up the pen to write, suddenly someone calls on me, bids *Assalamu ʻalaikum* and extends his hand for a hand-shake. In such a situation, as is very natural, I feel very much distracted and the mental plan set up so studiously is totally shattered. This continues every day from morning till evening. This results in great mental torture and disappointment on account of the failure of the entire day's timetable. May Allah bless Hazrat Dr. Abdul Hayi Sahib رحمة الله عليه that he came to my rescue at such an irritating moment. He asked, after all what is the aim of all these activities like writing books teaching students and *Fatawa* writing etc? He said:

If these activities are intended for projecting you as a great writer, a great teacher or *Fatawa* writer that a grand biography may be written of you, then indeed the unexpected visit of the person is an undesirable intrusion in your work. As such, you may feel sorry for your loss in time and work and the ultimate result. You should consider what is the use of all these activities. Is it the earning of fame and public applause? If so, then, all your efforts and labour are totally lost and gone to the winds, as your work has no value in the sight of Allah. On the other hand, if you are working for the pleasure of Allah, then it does not matter whether you are able to work according to your timetable or you are prevented from that. If Allah is pleased with your set programme of working then this is welcome and desirable. If Allah is pleased with your conduct during the upsetting of your working programme, then this, disturbing situation, is preferable. You should respond to the demand of the time which in the present situation is to satisfy and cooperate with the persons who call upon you for some purpose. He too has a claim on you which you should meet. You should

bear in mind that the attention paid to this man to meet his need is now more valuable and praiseworthy in the sight of Allah than the undisturbed completion of your timetable. You have to keep a watchful eye on the demand of the time and try to respond to that demand. This is *Deen* and it means that you should forget yourself and surrender yourself totally to the pleasure of Allah. In everything you want to do, look for Allah's pleasure and then adapt yourself accordingly. You should not care for your own plans and programmes, because they are always subject to failure during sickness, journeys and other disturbing factors of the times. Take care of Allah's will and pleasure and, in turn, Allah's protective vigilance will take care of your problems and programmes.

Hazrat Owais Qarni رحمة الله عليه

Hazrat Owais Qarni رحمة الله عليه had not the good fortune of seeing the Holy Prophet ﷺ. Is there any Muslim who does not long for a vision of the Prophet ﷺ when such a vision is possible, particularly person is living in the Prophet's time? This was Hazrat Owais Qarni رحمة الله عليه whom the Prophet ﷺ desired to serve his mother instead of trying to see him . Hazrat Owais preferred to continue to serve his old mother depriving himself of the honour of visiting the Holy Prophet ﷺ. What was the result? The unique rank of Hazrat Owais Qarni was that the Companions of the Holy Prophet ﷺ who had been honoured with the companionship of the Prophet ﷺ used to call upon Hazrat Qarni for blessings and intercession to Allah. There is a Hadith to the effect that the Holy Prophet ﷺ once told Hazrat Umar Farooq رضى الله عنه that an *Ummati* of his lived in Qarn who in obedience to the order of Allah and the Prophet ﷺ preferred the blessing of serving his

mother to the honour of meeting the Prophet ﷺ If there had been a disobedient person he would have set off to meet the Holy Prophet ﷺ, leaving behind his mother, unattended and uncared for, just to satisfy his own self-will. Hazrat Owais Qarni was a true and obedient believer who realised that what Allah and His Prophet ﷺ desired was worthy of attention and action and his own preference had no value in these special circumstances.

(Sahih Muslim, Fazail Hazrat Owais Qarni Hadith no: 2542)

This is the root of all *Bid'aah* (Innovations)

All these *bid'aah* prevailing in the world may be eradicated if the truth is realised fully that our own choice means nothing in the presence of Allah's choice. What does *Bid'ah* mean? It means devising our own ways and means to serve and please Allah. for example, we have established the festival of 12th Rabiul-Awwal of our own free will in support of which there is evidence and authority neither from Allah, nor from His Prophet ﷺ, nor did the noble Companions ever celebrate such a festival. We have derived this festival without any authority, only to serve our own interests. Likewise, we have invented the *Teeja* (3rd days) and *Chehlam* (40th day) gatherings to commemorate the death of our men without consulting the injunctions of the *Shari'ah*. This is nothing but the grievous sin of *Bid'ah* about which it has been said:

كل محدث بدعة و كل بد عة ضلالة (سنن نسائی، کتاب صلاة العيدين باب كيف الخطبة، حديث نمبر ١٥٧٨)

(Nisai, chapter on salat-ul-Eedain, Hadith no: 1578)

That is, every *Bid'at* (innovation) is an act of going astray from the right path. *Teeja* (third day after death) looks to be a very good deed in which the Qur'an is

recited and food is distributed among the people. What sin is there in this? The sin involved in this is that all this is being done without Allah's permission and against the course taught by the Holy Prophet ﷺ That is why the apparently nice deed is not acceptable to Allah.

میرے محبوب میری ایسی وفا سے توبہ
جو ترے دل کی کدورت کا سبب بن جائے

(کیفیات۔ذکی کیفی ص ۷۸)

(Kaifiyyat Zaki Kaifi p. 78)

That is this is, an act which looks to be loyalty, but that is disgustful to my beloved. So I seek refuge from this act. This is *Bid'ah* from which you should keep yourself away. Try to do what Allah and His Prophet ﷺ want you to do and there ends the matter. Do not create a new *Deen* of your own.

Entrust your case to Allah

What a beautiful point Maulana Roomi رحمۃ اللہ علیہ has mentioned!

چونکہ بر میخت ببند و بستہ باش
چوں کشاید چابک و برجستہ باش

If the beloved throws you aside after binding your hands and feet, remain in this condition, but jump and be playful when he removes your bondage.

The Holy Prophet ﷺ, has also said alike that, you should not feel afraid of sickness. Allah has allowed certain concessions and relaxations during sickness and He is pleased with His servant when he avails himself of these concessions. It is necessary that you should take proper care to benefit from this facility provided by the Shari'ah. May Allah enable us to understand this point. ***Aameen.***

The importance of thanksgiving and its method

The last Hadith of this chapter is as follows:

عن انس رضی الله عنه قال قال رسول الله صلی الله علیه وسلم ان الله لیرضی عن العبدان یا کل الاکلة فیحمده علیها او یشرب الشربة فیحمده علیها۔(صحیح مسلم، کتاب الذکرو الدعاء، باب استحباب حمد الله تعالیٰ بعد الاکل والشرب، حدیث نمبر ٢٧٣٤)

(Saheeh Muslim, chapter on thanksgiving an eating, drinking, Hadith no: 2734)

Hazrat Anas رضی الله عنه has narrated that the Holy Prophet ﷺ said: Allah is pleased with that servant who eats a morsel of food and thanks Allah for that and drinks a draught of water and again thanks Allah for that.

This means to say that Allah is highly pleased with that servant who thanks Allah for every favour and bounty received from Him.

I have stated repeatedly that thanksgiving is a most important form of worship. It is not possible for weak persons, as we are, to undergo hard Mujahidat and difficult spiritual exercises which the saints underwent in the past. Dr. Abdul Hayi Sahib رحمة الله علیه advised us to act upon a very easy formula to attain spiritual excellence. That formula is the forming of the habit of thanking Allah on every bounty and fovour He is granting us every moment, like eating, drinking, enjoying some comfort, some nice scene and thousands of other blessings. Form the habit of saying *(Alhamdulillah-* praise be to Allah); *(Allahuma lakal-hamdu wa la-kash- shukr* - O Allah to you is praise and thanks). This habit is an infallible treatment for spiritual maladies like, pride, jealousy greed, malice, etc. This is the experiment of our saints and it is based on firm and final Shara'i injunction.

The effective weapon of Satan is the generation of ingratitude

When Almighty condemned accursed satan and turned him out of His Court, Satan requested Allah to allow him respite for the whole life time. Almighty Allah accepted his request. Then Satan said that he would misguide Allah's servants, whom he would approach from all sides and would lead them astray from the right path. At last he said:

وَلَا تَجِدُ اَكْثَرَهُمْ شَاكِرِيْنَ (سورة الاعراف:١٧)

That is: you shall not find most of them grateful. (7:17)

The counter - measure against Satan -- Thanksgiving

Hazrat Thanwi رحمة الله عليه has said on this topic as follows:

The satan's basic weapon of leading astray the servants of Allah is to generate and spread ingratitude. If this vice finds access to the people, it may generate many other vices. This vice may be counteracted by promoting the virtue of thanksgiving. The more one thanks Allah the safer one shall become from Satan's attack. Therefore, the most effective way of escaping from spiritual diseases is to form the habit of rendering thanks to Allah at all times of the day rising. Sitting and lying, by rehearsing the words. This will, God willing, counteract effectively Satan's attacks.

Always drink cold water

Hazrat Al-hajj Imdadullah Sahib, Muhajir Makki رحمة الله عليه used to advise his disciple in this way: Mian Ashraf Ali, always drink cold water so that every vein and hair on your body may feel grateful to Allah. The Holy Prophet ﷺ

has said that one of the three things most desirable for him is cold water. It is not established from any source that care was taken to bring any item of food for the Holy Prophet ﷺ from some other place but special arrangements were made to obtain water for him from a well named *Ghars* situated at a distance of about three miles from Madinah Munawwarah. The Haji Sahib has pointed out the secret of drinking cold water by saying that when it is drunk in a state of thirst every pore and hair of the body turns grateful to Allah.

A Recollection of the blessings enjoyed during the day and thanksgiving for them before sleeping

Before falling into sleep on your bed at night you should recollect in your mind the blessings enjoyed and pay thanks to Allah for each one by one, e.g., the house is safe and secure, the food was nice, the bedding is comfortable and you are in good health, and the children are also hale and hearty; for each blessing say: اللهم لك الحمد ولك الشكر make it your habit to repeat these words continuously.

Hazrat Dr. Abdul Hayi Sahib رحمة الله عليه used to relate a story about his maternal grandfather. Dr. Sahib says, once he visited the house of his maternal grandfather he saw that the latter, before falling into sleep, was rehearsing these words اللهم لك الحمد ولك الشكر and that he was doing this in a strange state of ecstasy. On being asked about this act he replied, saying: At this time I try to recollect all the blessings of Allah that I enjoyed during the day and I utter these words of thanks for each and every blessing. Dr. Sahib رحمة الله عليه has said that since that moment he too included this practice in his daily routines and repeated it before going to bed.

An easy way of Thanksgiving

The Holy Prophet ﷺ has taught us each and every act of righteousness for which we cannot thank him ﷺ enough. Shaikh S'adi, the famous poet saint of Shiraz, Iran, has said that for every breathe two thanks are due. If you breathe in but are not able to breathe out or breath out but are not able to breathe in, death is sure. Thus two thanks are due on every breathe which we take. It is therefore, not possible for man to render thanks for the untold number of breathes of his life."وَإِنْ تَعُدُّوا نِعْمَةَ اللهِ لَا تُحْصُوْهَا" (If you try to count the blessings of Allah you cannot count them) The Holy Prophet ﷺ has therefore, taught his *Ummah* a method of rendering thanks which every Muslim should learn and follow:

"اللهم لك الحمد حمدا دائما مع دوامك، وخالدامع خلودك، ولك الحمد حمدا لا منتهى له دون مشيتك، ولك الحمد حمد الا يريد قائله الا رضاك" (كنزالعمال، ج ۲ ص ۲۲۳، حديث نمبر ۳۸۵۷)

(Kunzul-umaal vol.II P. 223 Hadith No: 3857)

This means: O Allah thanks are due to you, everlasting thanks to last with your lasting; to remain eternal with your eternity; thanks which have no end, without your will; praise is for you such that the man praising has no wish but your pleasure.

In another Hadith the Holy Prophet ﷺ is reported to have said:

اللهم لك الحمد زنة عرشك ومداد كلماتك وعدد خلقك ورضا نفسك۔(ابو داؤد، كتاب الصلاة، باب التسبيح بالخفى)

(Abu Dawud, Book of Salah chapter on silent Tasbeeh)

This means: O Allah! praise is for you equal to the weight of your 'Arsh and the ink used in writing your words and the number of your

creatures and the pleasure of your self.

It is mentioned in the Holy Quran that if someone wants to write words of Allah, he cannot do that even if the water of the seven oceans are used as writing ink; I thank you equal to the number your creation which covers Jinn, men, animals and all animate and inanimate objects. In the end He ﷺ said: I thank you as much as may please you. Men should, therefore, rehearse these words daily at the time of going to bed:

اللهم لك الحمد مليا عند طرفة كل عين۔ و تنفس نفس (كنز العمال، ج ٢ ص ٢٢٣، حديث نمبر ٣٨٥٧)

(Kanzul Ummal, vol. II, p. 223 Hadith no: 3857)

O Allah! All praise be for you during the twinkling of every eye and the breathing of every breath.

The chapter is closed with the sincere advice that the sacred words taught by the Holy Prophet ﷺ for rendering thanks to Allah should be learnt and remembered and should be uttered every day at the time of going to bed. ***Aameen!***

وآخر دعوانا ان الحمد لله رب العالمين۔

Series 8

BID'AH - A HEINOUS SIN

DARUL ASHAAT URDU BAZAR KARACHI

Venue : Jame'Masjid Baitul-Mukarram,
Gulshan-e-Iqbal,
Karachi.

Date : Friday, 18th October, 1991
After 'Asr Prayers

The greatest evil of *Bid'ah* (Innovation) is that man himself begins to play the role of the inventor of religion, although Allah Alone is the Inventor of religion. The *Bid'ati* (Innovator) claims inwardly that whatever he says is religion; and that he knows religion -- God forbid - more than Allah and His Prophet ﷺ and that he is more religious than the noble Companions رضی اللہ عنہم of the Holy Prophet ﷺ . What the *Bid'ati* says and does is no religion. It is only the fulfilment of his desires.

BID'AH (INNOVATION), A HEINOUS SIN

الحمد لله نحمده و نستعينه و نستغفره و نؤمن به و نتوكل عليه، و نعوذ بالله من شرور انفسنا ومن سيٰات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهدان لا اله الا الله وحده لا شريك له ونشهدان سيدنا و نبينا ومولانا محمدا عبده ورسوله

اما بعد:

عن جابر رضى الله تعالى عنه قال كان رسول الله صلى الله عليه وسلم اذا خطب احمرت عيناه و علا صوته واشتد غضبه حتى كانه منذر جيش يقول صبحكم ومساكم، ويقول: بعثت انا والساعة كهاتين ويقرن بين اصبعيه السبابة والوسطى ويقول

امابعد :

فان خيرالحديث كتاب الله و خيرالهدى هدى محمد صلى الله عليه وسلم وشرالا مورمحدثا تها وكل بدعة ضلالة ثم يقول انا اولى بكل مومن من نفسه من ترك مالا فلا هله ومن ترك دينا اوضيا عا فالى وعلى

(صحيح مسلم، كتاب الجمعة، باب تخفيف الصلاة والخطبة. حديث نمبر ٨٦٧)

All praise is to Allah. We praise Him and seek His help, and we believe in Him and rely on Him. We seek refuge with Him from the mischief of our souls and from the vices of our deeds. There is none to lead him astray whom Allah guides and there is none to guide him whom Allah lets go astray. We bear witness that there is no God but Allah alone and that He has no partner. We also bear witness that our sire, our Prophet and our Master, Muhammad is His servant and His Messenger.

(Sahih Muslim, Hadith no: 867)

The meanings of the words Jabir (جابر) and Jabbar (جبار).

This Hadith is narrated from Hazrat Jabir bin Abdullah رضی الله عنه who had a special status with the Holy Prophet ﷺ resided in Madinah and his name was Jabir. Some people doubt that the word Jabir means a tyrant, Why then was this name given to a companion? The same doubt arises about Allah's exalted name Jabbar (جبار). The word (جبار) means in the Urdu language a very great tyrant, so people generally doubt as to how this name was used for Almighty Allah.

These doubts are now being resolved. The word Jabbar is interpreted in the Urdu and the Arabic language differently. While in Urdu the word means a tyrant, in Arabic it means the setter of bones. As such, the word has not a bad meaning. Bone-setter is rather a nice meaning of the word Jabir. Likewise the word Jabbar is superlative degree of the word Jabir, meaning a most expert

bone-setter. Thus Allah's name Jabbar does not mean a tyrant or the inflictor of punishments. It only means that Almighty Allah is one who joins together broken things.

The Setter of Broken bones is only one

That is why in one of the many *Adýiah* (supplications) which the Holy Prophet ﷺ taught his *Ummah*, Almighty Allah has been called by the following words:

"يا جابر العظم الكسير" (الحزب الاعظم ملا على قارى، ص٢٢٣)

O, Setter of broken bones. (Alhizbul Azam, Mulla Ali Qari, p. 223)

Allah has been called by this name, because it is a unanimously agreed opinion of all the physicians, surgeons and bone specialists that there is no medicine and no treatment for joining together broken bones. All that man can do is to place the broken parts together in position and after this there is no medicine, whatsoever, to be applied to the broken pieces. The personality who alone does the setting of the bones is Allah. It is in this sense that Allah is called Jabbar, and not as the people commonly misunderstand the meaning of this word.

The meaning of the word *Qah-haar*

The word *Qah-haar* (قہار) is also one of the ninety-nine names of Almighty Allah. In Urdu the word is wrongly taken to mean a Great Oppressor and inflictor of torture and distress on the people. The word *Qah-haar* included in the sacred names of Allah is the Arabic word *Qah-haar* which means All-Powerful, Omnipotent, i.e. the One that over powers and controls everything.

None of the names of Almighty Allah implies 'Punishment'

None of the names included in the list of the names of Allah implies punishment. All the names imply mercy or omnipotence etc. This is an evidence that the basic attribute of Allah connotes mercy, kindness, etc. He is Merciful and Kind to His servants. It is, however, different when His servants exceed the limits in sin and wrongdoing, and Allah's wrath and vengeance descend on them. His punishment is also a truth, as mentioned in many Quranic verses. But the word Punishment is not clearly mentioned among the "Beautiful Names" of Allah.

The state of the Holy Prophet ﷺ during delivering a sermon

Hazrat Jabir رضی اللہ عنہ has narrated that:

كان رسول الله صلى الله عليه وسلم اذا خطب احمرت عيناه وعلا صوته واشتد غضبه

When the Holy Prophet ﷺ delivered his sermons among the Companions رضی اللہ عنہم, his eyes often used to become red and his voice rise high.

The reason of this was that the words of his sermon emanated from the core of his heart and it was his desire that his words should penetrate into the depths of the hearts of the audience, so that they may understand and act upon the advice given.

The Prophet's style of preaching *(Deen)*

حتى كانه منذر جيش يقول صبحكم ومساكم۔

At times it seemed as if the Prophet ﷺ was warning his audience against the imminent attack of an army approaching them very soon in the morning or the evening.

He thus exhorted them to be prepared to confront this army.

The army mentioned in the Hadith is a symbol for the Day of Judgement and the Day when man will have to appear in the presence of Allah to account for his deeds and to face Hell as a punishment for his sins. He ﷺ used to warn them that the dreadful day might overtake them at any moment so they should remain alert.

You might have heard that when the Holy Prophet ﷺ invited his people to Islam on the Safa hills for the first time, he assembled all the tribes of Makkah and called them, each by their names and put this question to them: Will you testify to or deny my statement if I tell you that a large army is waiting for you at the back of this hill and wants to attack you? All of them replied with one voice, saying: O Muhammad ﷺ, we shall testify your statement because you never told a lie in your life and you are renowned as truthful and trustworthy. Thereafter, the Holy Prophet ﷺ said: I inform you that a very grievous torment from Allah is waiting for you in the Hereafter. If you want to be safe from that torment, then believe in the oneness of Allah. (Sahih Bukhari kitab tafseer chapter 'Anzir' Ashirataka Hadith no: 4770)

The Familiar topic of the Arabs

This style of expression is most often found in the addresses of the Holy Prophet ﷺ: I am going to warn you against a very large army of the enemy that is ready to attack you. The Arabs were familiar with this expression of warning because they frequently fought against one another and remained engaged in attacking one another. They considered that man who informed them that an enemy was lying in wait for them and wanted to attack them was their well-wisher. The Holy Prophet ﷺ adopted the same familiar style in his address

in which he invited his clans-men to Islam.

The Prophet's Mission and the approaching Day of Resurrection

He ﷺ further said :

بعثت انا والساعة كهاتين ويقرن بين اصبعيه السبابة والوسطى۔

I and the Day of Resurrection have been sent down like this: Raising up his index and middle fingers he said: Just as there is little space between these two fingers, in the same way there is not much space of time between me and the Day of Resurrection, and that Day is very close at hand.

When the Prophets عليه السلام sent among the past nations warned their people against the Day of Resurection, they mentioned to them the coming of the last Prophet ﷺ as a very prominent sign of the Day of Resurrection:

(اخرجه ابن ابی حاتم عن الحسن رضی الله عنه قوله: ــ فقد جاء اشراطها" قال: محمد صلی الله علیه وسلم عن اشراطها. تفسیر الدر المنثور للسیوطی(آیت: فهل ینظرون الا الساعة ض ٦ ض ٥٠)

Ibn Abi Hatim brought it out from Hasan رضی الله عنه who said: Its signs have come and the coming of Muhammad ﷺ is one of its signs. Are they then waiting only for the Hour? Verse of Quran.

(Tafsir Darul-Mansur, Sayuti, vol. 6, p. 50)

The Resolution of a Difficulty

The people often feel perplexed that the Day of Resurrection has not arrived even fourteen centuries have passed since the arrival of the Holy Prophet.ﷺ This may be explained by saying that the period of 1400 or even 2000 or 3000 years is nothing as compared with the age of the universe. That is why the Prophet ﷺ said that the Day

of Resurrection is very close to us.

Every man's death is his Day of Resurrection

However, far off the Day of Resurrection of the universe, as a whole, may be but the Day of Resurrection of every individual is undoubtedly very near at hand, because:

من مات فقد قامت قيامته (رواه الديلمي عن انس مرفوعا بلفظه: اذامات احد كم فقد قامت قيامته، المقاصد الحسنة للسخاوي. ص ٤٢٨)

Narrated by Dailmi from Anas رضى الله عنه, traceable with his words: (When anyone of you dies, in so far as he is concerned, the Day of Resurrection has arrived. Sakhavi p.428)

Thus, the day of a man's death is for him the Day of his Resurrection. The intentions of the Prophet's warning is to exhort every one to prepare himself in advance for rendering an account of his deeds so that he may save himself from the punishment of the grave as well as of the Hereafter.

The Best speech and the Best Life

فان خير الحديث كتاب الله وخير الهدى هدى محمد صلى الله عليه وسلم

The best speech of all the speeches in this world is the Book of Allah. No speech and no book can be conceived better, truer, purer and loftier in all respects than the Book of Allah that is the Qur'an. Similarly no life-style can be conceived pure and better than that of the Holy Prophet ﷺ. Mind well that the Prophet ﷺ is himself making this claim that his way of living is the best of all. It was necessary for him ﷺ to make this claim, because it was the very purpose of his mission that Allah sent him to this world to serve as a beautiful model for his *Ummah*. It is, therefore, impressed upon all to follow the Holy Prophet ﷺ in all walks of life, rising, sitting, eating, drinking, sleeping, waking, dealing

with other fellow-men and with Almighty Allah Himself. His ﷺ is indeed the best life-style.

Bid'ah (innovation) is the worst form of sin

The Prophet ﷺ then indicated such acts and deeds as may lead man to straying from the straight path.

شرالا مور محدثا تها و كل بدعة ضلالة

The worst and most hated deeds on the surface of this world are those which imply openly or secretly fresh additions to the *Deen* (Faith). The word "Worst" has been used in the Hadith, because *Bid'ah* is even worse than the sins committed openly. A man with the slightest trace of *Eeman* in his heart is sure to feel disgusted with the sins, evils and vices that are committed openly. A man is addicted to drinking wine, to lewdness, telling lies, backbiting, etc. If you ask him about these sins, he will admit that they are indeed bad, but he is unfortunately involved in them. When a man admits that a sin is sin there is every possibility that Allah shall help him to turn away from those sins.

As for *Bid'ah* (Innovation) which has been newly introduced to Religion is peculiar that in reality it is a sin, but the person who is committing it thinks that he is doing a very good deed. With such mistaken belief he is ready to argue with anyone who objects to his baseless innovation and often he begins to fight with the person raising the objection. When a person does not regard a sin as sin but regards it as a virtue worth cultivating he becomes confirmed in the sin. That is why the Holy Prophet ﷺ has called it the "worst of all acts". As already pointed out Innovation is introducing in *Deen* (Faith) some practice or rite which is contrary to the pratice of the Holy Prophet ﷺ

and his sacred Companions رضی اللہ عنہم. The Prophet ﷺ has also said that a man who practises Innovation has definitely deviated from the right path of *Deen*.

Bid'ah is divergence from Belief

Deficiency may be of two types. There is a person who is deficient or slack in his duties. He is negligent and is committing sins and excesses. There is another person who is deficient or slack in his belief. He belives sin to be a virtue and infidelity to be faith. It is easy to remedy and eradicate deficiency and slckness in doing or not doing something, it is expected that the person will reform himself and turn away from sins at one time or another. Deficiency in the matter of belief in which a man takes sin for virtue and infidelity for belief is a hard nut to crack. That is why Innovation has been declared to be the worst sin from which the Companions رضی اللہ عنہم kept themselves away to the best of their ability.

The worst evil of *Bid'ah*

The worst evil of *Bid'ah* is that man himself plays the role of the inventor of *Deen* (Faith), although it is Allah alone who is the Inventor of *Deen*. As against this truth, the Innovator thinks that it is he who is framing the rules and practices of *Deen*. His greatest apostasy lies in his heretical conception that he is more religious - God forbid - than the Holy Prophet ﷺ and the Noble Companions رضی اللہ عنہم. This is not the way of acting upon the laws of the *Shari'ah*; it is merely the act of following ones own selfish desires. A great sin and straying away, indeed!

Bid'ah results in loss in this world as well as loss in the Hereafter

Among the Hindus there are devotees who practice strange self-mortifying spiritual and physical excercises to please their gods. These practices are terrifying to see. Some Hindu Sadhu (Saint) has been standing for years with his hands up. Another one has imprisoned his breath inside his lungs and is able to hold his breath for hours together. They practise similar other torturous physical feats. If you ask them the reason for all this they will reply that they are doing this to please their gods. Are their deeds of any value, although apparently they are doing all this with good intention? The answer is "Certainly not", because what they are doing is not in conformity with the ways taught by Allah and His Prophet ﷺ. They have devised these gymnastical exercises with their own mind and understanding. Such acts are not acceptable. Allah has said about such deeds:

وَقَدِمْنَآ اِلٰى مَاعَمِلُوْا مِنْ عَمَلٍ فَجَعَلْنٰهُ هَبَآءً مَّنْثُوْرًا (سورة الفرقان: ٢٣)

This verse means: We throw away their deeds like scattered dust. (al-Furqan: 23)

The deeds of these Sadhus go to the wind, condemned and valueless. In another place Allah has expressed the same idea in a very appealing and sympathetic style.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْاَخْسَرِيْنَ اَعْمَالًا ۝ اَلَّذِيْنَ ضَلَّ سَعْيُهُمْ فِى الْحَيٰوةِ الدُّنْيَا وَهُمْ يَحْسَبُوْنَ اَنَّهُمْ يُحْسِنُوْنَ صُنْعًا ۝ (سورة الكهف: ١٠٣-١٠٤)

In this verse Almighty Allah is addressing the Holy Prophet ﷺ and asking him to tell the people: Should we inform you the worst with regard to their deeds? They are those whose efforts go waste in the world and yet they

think that they are doing good deeds. (18:103-104).

It should be understood that the sinners or the unbelievers enjoyed themselves in the world, though they ruined their Hereafter. As for the *Bid'ati,* he is taking pains in the world and enduring hardships and at the same time he is ruining his Hereafter because he has invented and adopted forms of worship which Allah and His Prophet ﷺ did not prescribe for him.

That is why *Bid'ah* has been described as the worst of all deeds, a man takes pains in worship without gaining anything from that worship.

Deen (Faith) is the name of compliance

May Almighty Allah impress firmly on our hearts that *Deen* is really the act of complying with the injunctions of Allah and His Prophet ﷺ. It is not at all *Deen* to forge something from one's own will. Two words are used in the Arabic language in this behalf. The one is اتباع *(Ittibaa')*, meaning to comply with the Injunctions of Allah and His Prophet ﷺ the other word is ابتداع *(Ibtidaa')* meaning the invention of something from ones own choice and will and complying with that. When Hazrat Abu Bakr Siddiq رضی اللہ عنہ was appointed Caliph his first address as Caliph contained the following words:

انی متبع ولست بمبتدع (طبقات ابن سعد، جلد ثالث ص ۱۸۳)

(Tabaqat Ibn Sa'd Vol. III, p.183)

I am a follower or complier; I am not a *Bid'ati* (Innova-tor). He wanted to tell the people thereby that he would not forge or fabricate anything from his own choice, but would follow the commands of Allah and His Prophet ﷺ.

Thus, *Deen* is the name of compliance with the

injunctions received from Allah and His Prophet ﷺ and what people invent themselves has no value at all.

A Wonderful Event

Once the Holy Prophet ﷺ went out of his house at *Tahajjud* time in the night and passed by the house of Hazrat Abu Bakr Siddiq رضی اللہ عنہ and saw that he was reciting the Holy Qur'an in his *Tahajjud* prayer with great submissiveness and attention in very low voice. Going further and passing by the house of Hazrat Umar Farooq رضی اللہ عنہ He ﷺ saw that Hazrat Umar Farooq رضی اللہ عنہ was reciting the Qur'an loudly which could be heard from outside. After observing all this, the Holy Prophet ﷺ came back.

Afterwards He ﷺ sent for Hazrat Abu Bakr Siddiq رضی اللہ عنہ and Hazrat Umar Farooq رضی اللہ عنہ both. First, He ﷺ said to Hazrat Abu Bakr Siddiq رضی اللہ عنہ. At the *Tahajjud* time during the night I passed by your house and found you reciting the Holy Qur'an in a very low voice what was the matter? In reply to this Hazrat Siddiq رضی اللہ عنہ uttered a very beautiful phrase:

اسمعت من ناجيت

I recited the Qur'an in low voice because I was reciting it to Him whom I was addressing and emploring and He is All Hearing.

Thereafter, the Holy Prophet ﷺ asked Hazrat Umar Farooq رضی اللہ عنہ why he was reciting the Qur'an loudly. Hazrat Farooq رضی اللہ عنہ replied:

انی اوقظ الوسنان واطرد الشيطان

I recited the Qur'an loudly to awaken those who were sleeping and to drive out Satan.

Now Consider! The reply given by each was correct

in the particular trend of thought of each person. On hearing their replies the Holy Prophet ﷺ addressed both of them and said:

O Abu Bakr, you chose to recite the Qur'an in low voice. And O Farooq, you preferred to recite the Qur'an loudly. Each of you decided to recite the Qur'an according to his own choice and will, therefore, this is not appreciable. Allah has commanded to follow the medium way in reciting. The medium way is more blessed and commendable. (Abu Dawud, Kitabus-salaat .. Hadith no: 1329).

The details of this event bring out that Allah does not approve of the practice of devising ways of worship according to one's own choice and will. He approves only the ways shown by Himself and His Prophet ﷺ. This is more acceptable and profitable.

In short, the real spirit of *Deen* is in following the ways and practices prescribed and approved by Allah and His Prophet ﷺ, Man should not himself try to invent his own ways and forms of worhsip.

The Account of a saint who used to offer prayers with his eyes closed

Hazrat Haji Imdadullah Sahib Muhajir Makki رحمةالله عليه has reported an event which Hazrat Thanwi رحمةالله عليه has narrated in his sermons. The event runs as follows.

In the near past there was a saint who used to pray with his eyes closed. The jurists say that it is repulsive to pray with one's eyes closed, but it is allowed to pray with closed eyes for one who is not able to pray with due attention and concentration with open eyes. That saint was renowned among the people for the quality and superiority of his prayers on account of his attention and sincerity with which he prayed and his full compliance with the

Sunnah, yet he used to pray with his eyes closed.

The saint was also a man of *Kashf* (i.e. endowed with spiritual insight). Once this saint requested Allah to show him the result of his prayers, whether they were accepted or rejected. Allah granted his request and brought before him a very charming and beautiful woman. All the limbs of her body were made in due proportion and fitness, but she had no eyes. The saint was amazed to see such a beautiful woman having no eyes. When he inquired about the secret he was informed that, as he prayed with closed eyes, the reality and value of his prayers were shown in the form of a blind woman.

The Injunction about praying with closed eyes

Then Haji Imdadullah Sahib Muhajir Makki رحمۃاللہ علیہ related the event of praying with closed eyes and Hazrat Thanwi Sahib رحمۃاللہ علیہ offered his comments on it. Allah and His Prophet ﷺ have taught the *Sunnah* way of praying with open eyes fixed on the place of prostration. Praying with closed eyes is also allowed but it does not posses the advantage and the light of praying with open eyes. The Holy Prophet ﷺ never prayed with closed eyes during his entire lifetime. The Noble Companions رضی اللہ عنہم too, did not ever pray with closed eyes. That is why the prayer with closed eyes is devoid of the spiritual light available in the other way of praying:

لم يكن من هديه صلى الله عليه وسلم تغميض عينيه في الصلاة

(زاد المعاد لابن قیم ج ۱ ص ۷۵)

(Zadul Ma'aad by Ibn Qayyim vol. 1, p. 75)

Evil suggestions and thoughts assailing during *Namaz* (prayer)

It is thought that prayer may be offered with closed eyes simply to dispel evil suggestions and confusing thoughts. It may be noted that if these evil suggestions and thoughts come unintentionally without any fault of the *Namazi,* Allah does not condemn and take notice of this. The prayer which is offered according to *Sunnah* with open eyes but with disturbed concentration is much better than the one offered with closed eyes for the sake of concentration, because the former is according to the Holy Prophet's ﷺ way of praying *(Sunnah),* but the latter is not so.

The entire issue is based on the question of compliance with the injuncjtions of the *Shari'ah* and not on following one's own invented ways. If you have devised methods of praying of your own choice and desire this is condemned and rejected by Allah because "كل بدعة ضلالة" every Innovation is a deviation from the right path and a perversity.

The correct Definition and Explanation of *Bid'ah*

Some people argue that when every new thing is a deviation and wrong, then what about the use of the fans, the tube lights, the cars and so many other invented appliances in general use in the world to day which did not exist during the prophet's days? Note carefully that *Bid'ah* is that invented act or system which is made a part of *Deen*. for example, you create a system of your own to send reward and blessings to the dead like the customs of *Teeja* (after three days), *Daswan* (after ten days) and *Chelam,* etc., which have not been prescribed by the *Shari'ah.*

Send food to the bereaved family.

The Holy Prophet ﷺ has exhorted the Muslims to send food to the bereaved family. When Hazrat Ja'far bin Abi Talib رضی اللہ عنہ was martyred in the battle of Mootah the Holy Prophet ﷺ said to his family:

اصنعو الآل ابی جعفر طعاما فانه قد اتا هم امر شغلهم (ابو داؤد، کتاب الجنائز، باب صنعة الطعام لاهل الميت، حديث نمبر ٣١٣٢)

(Abu Dawod. food for the dead, etc. Hadith no: 3132)

That is send food to Ja'far's family, because they are in grief and bereavement. Thus the Holy Prophet ﷺ has preached help to a beareaved family, because they are afflicted in with a sudden shock.

Just the opposite way is being followed today

The opposite system followed these days is that the bereaved family should provide food to the visitors and erect tents and invite them to a feast. If all this is not arranged the bereaved family will stand condemned and insulted among its relatives. More than this, if all this is not provided then even the deceased person is remembered with contempt and taunt.

It is believed, as if the deceased will not be granted salvation in the Hereafter if a feast is not arranged in his house. The feast arranged for this purpose is out of the legacy of the deceased, which is to be shared by all the heirs including the majors as well as the minors. It is unlawful in the *Shari'ah* to misappropriate the share of the minors. All this is a flagrant violation of the teachings of the Holy Prophet ﷺ and he who does not commit this violation is condemned.

To add something new as a part of *Deen* is *Bid'ah*

If anyone adds something new to the *Deen* as a necessary part of it, then the addition is Innovation. It may be noted that the invention and introduction of something new for a purpose other than *Deen* is not Innovation. So, it is not at all *Bid'ah* to use the electric fan for breeze, the electric bulbs for light, the car for journey and so on and so forth. Allah has given general permission to invent machines and appliances to make life easy and comfortable. You cannot declare something as *Mustahab* (desirable) which is not *Mustahab* or something as *Sunnah* which is not *Sunnah* or something as compulsory which is not compulsory. If such additions are made to *Deen* this will be Innovation and *Haram* (forbidden)

Hazrat 'Abdullah bin Umar رضی اللہ عنہ fleeing from *Bid'ah*

The Noble Companions رضی اللہ عنہم of the Holy Prophet ﷺ shunned Innovation to the best of their ability. Hazrat 'Abdullah bin Umar رضی اللہ عنہ once went to a mosque for praying. The *Azan* had been called but the *Jama'at* (congregation) had not yet started. In the mean-time the *Muazzin* called out "الصلاۃ جامعۃ" (The prayer is about to begin so hurry up). Probably he also repeated the words "حی علی الصلاۃ" come to the prayer) on hearing these words Hazrat 'Abdullah bin Umar رضی اللہ عنہ once said to his companions.

اخرج بنامن عند هذا المبتدع (سنن ترمذی، ابواب الصلاۃ، باب ماجاء فی التثویب فی الفجر۔ حدیث نمبر ۱۹۸)

(Sunan-e-Tirmidhi, chapter on salat Hadith no: 198)

That is: Take us away from this *Bid'ati,* the *Azan,* as prescribed by Allah and His Prophet ﷺ, has been called out. This second call is

against the sunnah of the Holy Prophet ﷺ.

The Day of Resurrection and *Bid'ah* both deserve to be dreaded

By means of this Hadith while the Holy Prophet ﷺ warned his *Ummah* against an army which is about to wage a battle in the morning or the evening, he ﷺ also spoke these words to warn them against errors and heresies expected to confront them in the future: The worst things are those which men have forged of their own free will and made them a part of the *Deen* although Allah and His Prophet ﷺ did not impose those things as *Deen.* So avoid them otherwise they will drive you to deviation from the true *Deen.*

Who is our best well-wisher?

The Holy Prophet ﷺ next spoke the following words:

انا اولی بکل مؤمن من نفسه

I am nearer and dearer to every believer than his own soul.

In other words man himself cannot be a better well-wisher of himself than the Holy Prophet ﷺ, just as the parents who bear all sorts of worries and troubles for the welfare and comfort of their children. The Prophet ﷺ emphasised that whatever he said was in the interest of his *Ummah* and not in his own interest. He ﷺ feared lest the *Ummah* may make itself liable to Hell, by deviating from the straight path. The Holy Prophet ﷺ next said:

من ترك مالا فلا هله، ومن ترك دينا اوضيا عا فالی وعلی۔

This means: I am your well-wisher in the Hereafter. As regards in this world, if anyone has died leaving behind him some wealth as heritage, it belongs to the members of

his family, which they should distribute among them according to the rules of the *Shari'ah.* If one has left some loan against him which cannot be discharged out of the heritage left by him or has left behind children and there is none to look after and support them bring them to me. I should support them for their entire lifetime. The Prophet ﷺ said all this to tell that he is your well-wisher; he does not covet your wealth. He said in the above mentioned Hadith: I want to save you from Hell towards which you are hurrying headlong. So, for God's sake, you should refrain from these sins and *Bid'ah* and remain safe from Hell.

فانا اخذ بحجز كم عن النار وانتم تقتحمون فيها (صحيح بخارى، كتاب الرقاق،
باب الانتها عن المعاصى، حديث نمبر ٦٤٨٣)

(Sahih Bukahri ... Hadith no: 6483)

What revolutionised the lives of the noble Companions رضى الله عنهم

It was the teachings of the Holy Prophet ﷺ that revolutionized the lives of the Companions رضى الله عنهم which raised them to very high positions of honour, dignity and authority. Every word that escaped from the mouth of the Holy Prophet ﷺ penetrated direct into their hearts and changed the entire course of their lives. Nowadays the preachers of *Deen* are delivering speeches nights and days to large gatherings without bringing about any change in the lives of their audience. This is mostly due to the fact that the preachers themselves do not follow the advice and good teachings of *Deen* which they are projecting before their listeners. Their hearts are devoid of the sincerity and true sympathy and fervour of the teachings of the Prophet ﷺ of Allah that revolutionised the lives of the Noble Companions رضى الله عنهم. May Allah grant us sincerity and

effective speech to reach the hearts of the people. *Aameen.*

What is *Bid'ah*?

Some people maintain that *Bid'ah* is of two kinds-*Bid'ah Hasanah* (good *Bid'ah*) and *Bid'ah* Saiy-yiah (bad *Bid'ah*). They mean to say that there are some actions that are *Bid'ah,* but they have some good aspects in them and that there is no harm in doing actions which fall within the catogory of *Bid'ah-e-Hasanah* (good *Bid'ah*).

The Literal meaning of *Bid'ah*

Note carefully that there is no good or bad *Bid'ah* and all that is called *Bid'ah* is bad. In fact, *Bid'ah* has two shades of meanings. The d ictionary meaning of *Bid'ah* is something quite new. So, in the light of its literal meaning you can call every new thing Innovation, e.g. the electric fan, electricity, Railway trains, aeroplanes, etc.all these and such other objects are new to us which did not exist in the past and in the early days of the Muslims.

All new things are not called Innovation in the terminology of the *Shari'ah.* Innovation in the *Shari'ah* is the practice of inventing new ways of worship or customs and rites and declare them as *Mustahab* (desirable), compulsory, or an act of *Sunnah,* which the Holy Prophet ﷺ nor the Sahabah (Companious) declared as *Sunnah.* All such acts and practices are Innovation. According to this terminology Innovation is sin and bad and there is none among this category of things and acts that can be termed as good Innovation.

It is not lawful to restrict the freedom granted by the *Shari'ah*

There are certain things and acts which Allah has declared permissible. There are also certain things and acts which the Holy Prophet ﷺ has allowed as *Sunnah* and deserving of reward, but no procedure has been laid down for doing those things or acts, which have been left to the option and convenience of the people.

The method of conveying *sawab* (reward) to the dead

It is an act of great virtue and credit to convey *Sawab* to the soul of a dead person. This brings to the doer twofold *sawab*, viz., the one for the actual conveying of the *Sawab* to the dead and the other for showing sympathy with a Muslim soul. The *Shari'ah* has not prescribed any specific form for this act that the *Sawab* should be earned and conveyed only by reciting the Holy Qur'an, or by giving alms or by offering optional prayers, or by rehearsal of the sacred names of Allah. Any convenient form may be adopted. The *sawab* of any righteous deed like the publication of a book, delivering religious sermons, etc. In short *Sawab* accruing from any good and righteous deed can be transferred to the soul of the dead. For this purpose no particular days or hours have been fixed by the Islamic *Shari'ah.* This may be done on any convenient day after the death of the person without any restriction as to the first, the second or the third day. There is no harm or sin in conveying *Sawab* to the departed soul in any convenient way permitted by the *Shari'ah*.

One may convey the *Sawab* of Publishing a book

For example, I write a book for the benefit of the general Muslim public, the intention being to propagate Islam. After completing the book I pray to Allah to convey the *Sawab* of the book to the soul of a certian person. This method of *Sawab* is quite all right, although neither the Holy Prophet ﷺ nor the Noble Companions رضی الله عنهم ever conveyed to anyone this Kind of *Sawab,* because they never wrote books. The Holy Prophet ﷺ however, has mentioned the excellence of conveying *Sawab* to the dead. Thus, my action of conveying the *Sawab* of writing a book is not an Innovation. If I claim that the way of conveying *Sawab* by publishing a book is better than other ways and it is based on *sunnat,* then this claim of mine will become an Innovation. This is because I am inserting on my own discretion something in *Deen* which is not a part of *Deen.*

It is *Bid'ah* to specify the third day after death for conveying *Sawab*

There is no harm and sin in conveying *Sawab,* on the first, the second or the third day or any other day after death according to one's convenience, It is quite lawful. However, if there is a man who claims that the third day has been appointed specifically for conveying *Sawab,* or it is much better, or a *Sunnah* way of conveying *Sawab,* or the person who does not convey *Sawab* on the third day will become a target of the blames and curses of the ignorant, then this action will become an Innovation because the man has appointed for this purpose a particular day of his own sweet will.

To observe optional Fasting on Fridays has been forbidden

The Holy Prophet ﷺ has attached great importance and superiority to Fridays. Hazrat Abu Hurairah رضی اللہ عنہ has narrated.

قل ما كان يفطر يوم الجمعة (ترمذی، کتاب الصوم، باب ماجائی صوم یوم الجمعة، حدیث نمبر ۷۴۲)

(Tirmidhi, book of fasting ..... Hadith no: 742)

The Holy Prophet ﷺ hardly missed fasting on Fridays, because this is an auspicious day and most fitting for righteous deeds like fasting. Observing the Prophet's practice, the people also began to fast on Fridays and reserved this day for fasting as the Jews have reserved Saturday for fasting, because they believe that fasting on Saturdays has special importance and significance. When the Holy Prophet ﷺ saw this he stopped the Noble Companions رضی اللہ عنہم from fasting on Fridays. He did so lest the people should appoint a day for fasting which Allah did not appoint for that. The Holy Prophet ﷺ did not himself specify Fridays for fasting nor did he want his *Ummah* to do that. (Tirmidhi, Kitabus salah .... Hadith no: 742)

What are *Teeja* (the third day) *Daswan* (the Tenth day) and the *Chehlam* (the fortieth day)?

I have said that the customs of *Teeja, Daswan* and *Chehlam* are not lawful, because people have specified these days for conveying *Sawab* to the soul of the dead of their own free will and without authority. If a man does not specify a particular day for conveying *Sawab* but only by chance does so on any of these days, there is no sin in it. It is suggested that people should better avoid these specified days for conveying *Sawab,* so as not to resemble those who are involved in this Innovation.

Translator's addition:

The translator was present on the occasion of a burial when it was announced that Recitation of the Qur'an for conveying *sawab* (i.e. *Teeja*) would be held as usual on the third day but the head of the breaved family objected to this and anounced that Qur'an Khani would be held the very next day. He argued very convincingly that if the soul of the departed was in need of help why should it be delayed till the third day, why should it not be sent to the needy soul as early as possible?

The *Bid'ah* of Kissing the thumbs

When you hear the sound of prayer-call *(Azan)* coming out of the mosque, at the words "اشهدان محمدارسول الله" *(Ashadu anna muhammadar rasoolullaah)* you suddenly feel in your heart a current of love for the Holy Prophet ﷺ and in such a state of ecstasy you kiss your thumbs and then touch your eyes with them. This action is, in itself, not an Innovation because you did it out of love and respect for the Prophet ﷺ and for this spontaneous, expression of love you deserve reward, However, a man who advises the entire population that they should all kiss their thumbs when they hear the words "اشهدان محمدارسول الله" in the Azan, because this is *Mustahab* or an act of *Sunnah* and he who does not do so lacks in love and sincerity for the Holy Prophet ﷺ. This act, which was otherwise, lawful will now become an Innovation. There is a very minute difference between the two ways of looking at and doing the same act. If this Lawful act is done in right earnest without making it an essential duty, it is not an Innovation. It, however, becomes an Innovation if it is done in the behalf that it is binding and is an act of *Sunnah* and he who does not do it is condemnable.

When is it *Bid'ah* to say (یا رسول الله) (O, Prophet ﷺ of Allah).

Sitting in an assembly a man hears the name of the Holy Prophet ﷺ, and he feels spontaneously that the Prophet ﷺ of Allah is present there and he calls out الصلوۃ والسلام یا رسول الله (O Prophet of Allah, salat and salam be on you) without being prompted by the belief that the Prophet ﷺ is Present and seeing, then there is no sin in this innocent behaviour. This is just as a man may visualise someone in his mind and begins to talk to him in a state of ecstasy.

On the other hand, if someone utters these words in the belief that the Prophet ﷺof Allah is present, on the spot and is seeing every thing then this act turns into the grievous sin of shirk (polytheistic), because the attribute of omnipresence exclusively belongs to Allah. If the man who does not utter these words with this polytheism belief, yet he thinks that it is an act of *Sunnah,* then the act of calling "الصلوٰۃ والسلام علیك یا رسول الله" (O Prophet ﷺof Allah salat and salam be on you), becomes an innovation and straying from the straight path.

A fine difference between actions

Thus, a very fine difference between beliefs and actions may turn a lawful thing or act into an unlawful, Innovation. If you look closely into the innovation prevailing in the society today that most of them were lawful and permissible but when they were adopted as obligatory duties or acts of *Sunnah* they became Innovation.

When is it an act of *Bid'ah* to embrace one another on Eid Days?

After the Eid prayer two Muslim brothers embrace each other out of love, fraternity and joy and this act is

not at all unlawful. Similarly, when you get up from an assembly and embrace someone this too is not at all unlawful, nor a sin. On the other hand, there is a man who believes that it is an act of *Sunnah* to embrace one another after the Eid prayer and it is also a part of the prayer and the Eid will not materialise unless the custom of embracing is followed, then the practice of embracing will become a *Bid'ah.* This is because neither the Holy Prophet ﷺ declared it as *Sunnah* nor did the Companions رضی اللہ عنہم ever followed it. If one embraces another person out of a natural urge, without considering it binding and a compulsory act of *Deen,* it will not be a an Innovation. Anyway, it should be borne in mind that if any permissible and otherwise a good act is declared as binding or an act of *Sunnah* then it turns into an innovation and in turn, into a sin.

Is it a *Bid'ah* to read the *Tablighi* course?

Once a man came to me and told me that people object to the people of the *Tablighi* parties that they read the *Tablighi* course, because none read *Tablighi* courses during the days of the Holy Prophet ﷺ and the Noble Companions رضی اللہ عنہم including the four Orthodox Caliphs. Thus, they claim that this pracitce is also a *Bid'ah.* What I have stated in detail in the foregoing pages makes it quite clear that to propagate subjects of learning and *Deen* (Faith) is always lawful. For example, we see that members of the *Tablighi* party and others assemble after the *'Asr'* Prayer on every Friday and discuss topics relating to religion and its preaching. Now if one says that this practice is also an Innovation because the practice of holding meetings after *'Asr* on Fridays and preaching *Deen* was not seen in the days of the Holy Prophet ﷺ.

Bear well in mind that this practice is not an Innovation, because it is always lawful to spread learning and preach *Deen.* On the other hand, if anyone claims, that holding such *Tablighee* meetings only in a particular mosque (e.g. Baitul-Mukarram) and only on Fridays and not on any other day is an act of *Sunnah,* then *Tablighi* work which we are doing will become an Innovation May Almighty Allah save us from this.

People read and listen to the *Tablighi* course and chapters on religious subjects. This is an act of great virtue and recompense. If someone claims that, it is binding to read only this *Tablighi* course, and it is not an act of sunnah to read any other book on the subject of *Deen,* then in this way the reading and listening to the *Tablighi* Course will become an Innovation. Thus, to confine any desirable and permissible deed to a particular time or manner is innovation.

To appoint a particular proceedure for delivering speeches on the Prophet's life

To deliver speeches on the Prophet's life and deeds is a righteous deed of great value and reward. The precious moments, in which the biography of the Holy Prophet ﷺ is studied and projected to others, are the pick of human life.

In reality the most precious times are those during which the pious life of the Holy Prophet ﷺ is mentioned. Notwithstanding this truth if a particular, procedure, day or assembly is specially appointed for this auspicious and blessed act, then the act will become an Innovation.

The recitation of the sacred *Darood* may also become a *Bid'ah*

Take an easy example. After reciting the التحيات *(At-taheeyyat)* at the end of the second or the fourth *Rak'ats* of prayers we have been ordered to recite the sacred *Darood:*

اللهم صلّ على محمد وعلىٰ آل محمد كما صليت علىٰ ابراهيم
و علىٰ آل ابراهيم انك حميد مجيد

The Holy Prophet ﷺ taught us this sacred *Darood* and it is lawful and an act of sunnah to recite it. If anyone recites some other *Darood* like this:

اللهم صلّ علىٰ محمد النبى الامى وعلىٰ آله وصحبه وبارك وسلم

it is also lawful and there is no sin in it. Now if anyone advises not to recite the first *Darood* but to recite the second *Darood* which is the act of *Sunnah,* then in this situation the recitation of *Darood,* which is an act of great virtue, will become a *Bid'ah.*

No Power on earth can declare it an act of *Sunnah*

Try to understand that it is absolutely wrong to classify Innovation in two categories of 'Good' and 'bad' Innovation. There is no 'good' Innovation, but every *Bid'ah* is bad and a sin. No power on earth can declare it as obligatory, *Sunnah* or *Mustahab* (desirable) what has not been declared as such by the Holy Prophet ﷺ the Noble Companions رضى الله عنهم including the four orthodox Caliphs. If anyone thinks on these lines, he will fall into error and go astray. This will mean that the Noble Companions رضى الله عنهم did not understand *Deen* as we do.

A wonderful proverb

My respected father رحمۃاللہ علیہ used to relate to us a proverb of the Hindi language.

The Baniyas among the Hindus are a caste who are very competent businessmen; in fact they are born traders. This proverb concerns them and means that one is foolish who claims that he is cleverer than the Baniyaa in trading affairs and business. Experience proves that in the Indian sub-continent there is no class more expert and cleverer in the sphere of business activities. My respected father related this proverb as an analogy to prove that the Noble Companions رضی اللہ عنہم were experts in the matter of *Deen*. He is a fool and idiot who claims that he is cleverer than they in the matter of *Deen* and that he is competent to declare as binding and obligatory which the companions ignored. A great idiot and fool is such a fellow indeed.

SUMMARY

To sum up, there are some new additions which no one considers to be part of *Deen* (Faith), e.g. the electric fan, the electric light, Railway trains, the aeroplanes etc. They are not Innovation, because, no one thinks that these facilities are unnecessary and inevitable for the practice of *Deen*. We are free to practise such rites and acts of *Deen* according to our choice and convenience for which Allah and His Prophet ﷺ have not imposed on us any particular line of action or procedure to follow. If we prescribe for such items some particular ways and rites of our own will and choice, then this will become an act of Innovation. If we keep this principle in our minds we shall not suffer from any doubts or misgivings in this behalf.

May Allah protect us from the evils of and grant us right understanding of *Deen*.

وآخر دعوانا ان الحمد للہ رب العالمین۔

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